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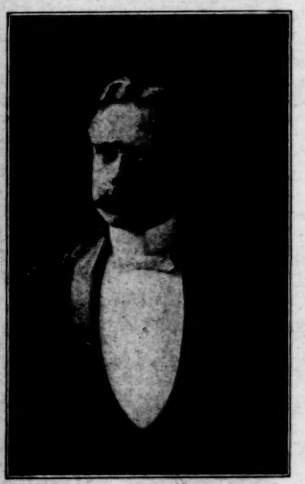

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THE ECCLESIASTICAL REVIEW

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AMERICAN EXCAVATIONS AT SAMARIA.

WHEN Harvard University with the aid of Jacob H. Schiff had determined to conduct excavations in Palestine, it was one of the capitals of Israel that attracted it. For long years previously Jerusalem had been a scene of exploration. The capital of the northern kingdom was as yet a virgin soil. Here then the forces of the American expedition were concentrated. The success of the enterprise is now assured. The splendid publication designed to make known its results to the world is in course of preparation. The present paper aims only at indicating the historical events that lend interest to the hill, and at showing how closely the excavations bear them out.

The cities of the Israelites, numerous though they were, had been captured from the Chanaanites, and in many instances are traceable back to the Stone Age. A like early origin is commonly assigned to many other places in the Orient. Troy, Cnossos, Gezer are familiar instances. Not thus, however, does the Bible relate the beginnings of Samaria. After the secession of the northern tribes the kings of Israel were without a capital worthy to rival Jerusalem. Jeroboam had thought of Sichem,[1] but that site was dominated by the heights of Ebal and Gerizim. The next choice was Tersa, the position of which cannot be established with certitude. The kings of Israel, heirs to a usurped authority, could not form a dynasty. Omri (Amri), the head of a powerful house, was the first to give to the kingdom the capital it needed.

[1] III Kings 12:25.

With rare insight he bought for this purpose from a certain Shemer an uninhabited hill whereon he built the city Shomeron. The site was admirable. Equidistant from the Mediterranean and the valley of the Jordan, from Jerusalem and the Lake of Genesareth, the hill of Samaria rises to an altitude of over 300 feet from the fertile valleys that almost surround it. It is only on the east that it is connected with other elevations by a hill quite easy to defend. Rich plantations of olive trees, wherewith once mingled the vine, are even to-day to be seen on every side. The healthful sea air blows over the region unobstructed, while the burning winds from the east are warded off by higher hills. It is indeed "the crown" of which Isaias spoke (28: 1 ff.), the veritable pride of the "drunkards of Ephraim," who believed it strong enough to defy not only Jerusalem and Damascus, but Niniveh itself.

The inhabitants of the new capital placed their delight in festive luxury. The prophet Amos tells of their ivory beds (6: 4), and Isaias, even after the descriptions by Osee (7: 1 ff.), was lost for words to give an adequate idea of their orgies. Naturally enough, the kings sought an alliance with Tyre. The Phenicians commanded the roads to the sea, and since they were more intent upon extending their commercial relations than upon territorial aggrandizement, they were less obnoxious than the turbulent neighbors of the Syrian desert or the monarchs of Assyria. That is why Achab, the son of Omri, married Jezabel, the daughter of Ethbaal, king of the Sidonians. Through this infamous woman the cult of Baal penetrated into Israel. Indeed, Achab "set up an altar of Baal in the temple of Baal which he built in Samaria," and he erected an idol of Astarte (III Kings 16: 32). For all that the worship of Jahweh, Israel's God, did not cease, though this dishonoring division of it could not be accepted by the faithful.

The heroic struggle of Elias with Achab and Jezabel is well known. The dynasty soon gave way. Such however was the ascendancy it had acquired by the foundation of Samaria that the name of Omri was synonymous with the northern kingdom itself. Thus do the Assyrian monarchs style Jehu, Achab's successor, "head of the house of Omri".

Meanwhile the riches of Samaria had become a source of peril. Prey so opulent could not escape the envy of the Ninivite monarchs. Proud because of its victories over the kings of Damascus, Samaria believed itself equal to the power of the Assyrians; but it succumbed. Then, trusting to Egypt for help, it revolted; but the moment was badly chosen. Assyria was then entering the most brilliant period of its history, and after three years' resistance Samaria fell before it (722, B. C.) never again to rise. Unlike Jerusalem, which after its fall (588) preserved in its religious faith the germs of future renewal, Samaria had nothing to save it in its amalgamation with the colonists transported thither by the Assyrian kings. The colonists found no difficulty, while continuing to worship their own gods, in offering to Jahweh, as to the deity of the land, a cult that placed him on a level with their native baals. The city was indeed rebuilt, but its population remained polytheistic. Israel's nationality vanished with its religion.

Under the domination of Babylon, which succeeded that of Niniveh, fusion with the heathen became complete. So advanced was it at the time of the Persian conquest that Samaria is known to have figured as a satrapy. The only vestige of its former history that survived in the hearts of its inhabitants was an inborn jealousy of Jerusalem.

When the Jewish exiles returned from Babylon and began to restore the Temple, the Samaritans feigned a willingness to aid them. Being repulsed, however, they openly interfered to check the work. Thanks to the recent discovery of the Elephantine papyri, we know that the governor of Samaria, who arrogated to himself a certain jurisdiction over all Israelites dispersed throughout the Persian empire, encouraged the rebuilding of a Jewish temple at Elephantine. From that time Samaria became the bitter rival of Jerusalem, the ally of Israelite apostates and schismatics. It greeted the conqueror Alexander with enthusiasm, and at once turned Greek; whereas the Jews who grouped around the Machabees were ready to die rather than accept either the paganism or the civilization of the invader. Once crowned with success, the Asmonean princes could not tolerate so near them this hearth of Israelitish paganism. John Hyrcan captured

Samaria and undertook to raze it to the ground. This attempt only made the indomitable inhabitants more eager to welcome the Romans. Just as they had previously yielded to Greece, they now submitted to Pompey and his lieutenant, Sabinius. An era of "religious liberty" thus set in; and it was apparent treason on the part of Augustus when he handed them over to Herod, king of Judea.

But Herod was no Asmonean in his zeal. He found in his new acquisition the double opportunity of showing his gratitude toward Cæsar and his taste for Grecian culture. At Jerusalem he was shackled in his Hellenistic tendencies. The mere presence of a few panoplies which were taken for statues, barely escaped causing formidable revolt. Nor could the Pharisees tolerate the golden eagle on the Temple-front. Quite otherwise was it at Samaria, where the philhellenic prince might live as an emperor, even though the roll of the Law were to be sold to defray the expenses.

Sebaste, the name then given to the city in honor of Augustus, has by rare exception subsisted to our day under the form, Sebŭstiyeh. Near the middle of the city arose a temple dedicated to Augustus. Then, according to the custom of the times, a long colonnade was erected to beautify the chief thoroughfare. It was thenceforth to rank as a pagan city; but its days were numbered. Under the sway of Rome when peace reigned on all sides, the naturally strong position of Samaria was without special advantage. Sichem grew to the detriment of Samaria; especially after the planting of the Flavian colony which took the name of Neapolis, now Nablûs. A temporary restoration occurred under Septimius Severus, who colonized the city, and, it is presumed, both restored the ancient edifices, and built new ones. The site subsequently passed into oblivion. In due time the Crusaders erected a church in honor of St. John the Baptist on the side of the hill and within easier reach of the spring than the ancient city. It is in the vicinity of this church, since made into a mosque, and near the spring, that the modern village of Sebŭstiyeh is situated. Time has done its work; and every trace of the ancient edifices would have vanished, had it not been for the monolithic columns that stand along the stone passages of Herod's forum, or lie half buried in the

olive groves. The church of St. John, its columns, the beauty of the site, have been attracting pilgrims thither; but only to make them wonder who would first thrust the pick into this interesting though desolate soil.

It was Professor P. G. Lyon who began work here in April of 1908. He was assisted by Professor G. A. Reisner with Messrs. Schumacher, engineer, and C. S. Fisher. During the years 1909 and 1910, Mr. Reisner conducted alone the works which Mr. Fisher had been commissioned to carry out according to plan. It would be superfluous to comment on the superior quality of the workmanship since it was executed conformably to the most exacting and scientific of methods. The laborers, who for a long time back have been trained by Mr. Reisner, are closely watched; while the clay is made to deliver up its riches by being passed through a sieve. A carefully prepared journal reports the developments. The objects found are numbered and in most cases they are photographed. The plans of Mr. Fisher throw the peculiarities of each epoch into relief. With antecedents like these, the publication spoken of in the beginning of this paper will undoubtedly be an honor not only to Harvard University, but to America itself.

First of all, Mr. Lyon did well in first examining the summit of the hill, since according to ancient custom that would be the site of the acropolis whereon should be located the principal temple and the royal palace. Indeed, only a short time elapsed before the discovery of a temple. In front of it stood an altar and near-by was a votive stele which has the appearance of belonging to the period of Septimius Severus, viz., to the last restoration of the city. The stele is dedicated to Jupiter by the Siscians, Varcians, and other soldiers of Pannonia, who, as we otherwise know, constituted the legions that proclaimed Severus emperor at Carnuntum. According to a probable conjecture which Fr. Vincent offers in the *Revue Biblique*,[2] these Pannonian soldiers were with the emperor at the time he founded the colony of Sebaste. Not far from the stele was unearthed a mutilated statue without head or lower limbs. With a strong degree of likelihood

[2] 1909, pp. 443 ff.

it has been identified by Professor Lyon as a statue of Augustus. Rising higher than the altar and leading to the platform of the temple, was a stairway of sixteen steps which were divided into two flights by a landing. The platform was bordered by four columns, little of which save the enormous bases remain. Subsequent researches, made in 1909, proved that the temple was built by Herod and that it underwent scarcely any modification during the Roman epoch.

The lively interest attaching to this monument yielded to one more intense as the soil containing older debris was loosened. True it is, the period of the Seleucidae has left no considerable traces on the acropolis proper, its chief monument being a massive tower farther to the west which overlooks one of the city-gates. Yet even at this point where Roman ruins abound more than Greek, the Seleucidan engineers remain distinguished because of the analogy between their workmanship and that to which the magnificent gate of Messene in Greece stands witness.

Returning once more to the acropolis, Mr. Reisner is able to show us that the deeper he dug the more changed in appearance were the constructions he encountered. Beneath the temple level the edifices were more modest, and by their promiscuous arrangement contained a strong suggestion of the interval between the time of Pompey and the conquest of Alexander. Still lower down was a stratum most puzzling of all. Ordinarily ancient stone-walls taper and recede from the perpendicular as they rise; but here were walls the stone blocks of which rose straight from the ground just like brick walls. Was this because the builders were more accustomed to handle brick than hewn stone? It would seem so; and this evident possibility recalled to Mr. Reisner's mind the colonists transplanted thither from Assyria, for these, naturally enough, would preserve the memory of the great palaces of Niniveh which were built of dried or baked brick. The distinguished director presents this conjecture with due reserve; yet there seems to be no serious objection to it. It strikes one rather as a point of admirable agreement between the documents and monuments.

Still more interesting is a monument constructed on a natural bed of rock. It represents the very foundations of the

city. An elegant course of stone is carefully fitted into the natural rock which had been hewn out in advance to receive it. This bespeaks an ancient palace, which was none other than that of Omri or Achab. The block of stone composing it, far from rivaling those in the Harâm at Jerusalem, which sometimes measure forty feet in length, hardly reach the dimensions of forty by twenty inches. They are adjusted however with perfect precision. This at last is the place where the kings of Israel reclined on ivory couches as they drank from their cups of gold. The ivory and gold have not entirely disappeared; and the rare specimens that survive evince a very delicate workmanship and belong to the earliest epoch of the city's existence. What has far better resisted human cupidity, though not the weathering of time, are fragments of earthenware, many of which are covered with writing. In October, 1910, Mr. Reisner spared no pains in exhibiting them to Fr. Vincent and the author of these lines. Discretion made us more reserved than certain others to whom the secret of the find was also confided. Exaggerated reports got abroad and certain newspapers went so far as to announce that Mr. Reisner had found the name of Achab among the inscriptions. The discovery needed not a misstatement of this kind to enhance the importance already belonging to it. To-day the false impression has been corrected by a contribution of Professor Lyon to the *Harvard Theological Review*.[3]

On a considerable number of these fragments the characters are ancient Hebrew and were traced with the calamus. The ink used was so superior in quality that the letters are still black and brilliant and have a certain freshness as if newly made. According to the excellent reasons assigned by Professor Lyon, these inscriptions were not on the jars before they were broken. They were designed purposely for such fragments as were to serve as labels for other jars. Unfortunately, their content for this humble purpose would not be very varied. It indicates only the liquid within, the name of the owner, the place and year of production. Even in this there is vagueness, since in default of well-defined eras, the ancients

[3] January, 1911.

dated according to the years of the reigning sovereign, and in the present instance, presuming him to be known, they dispensed themselves from naming him. For a specimen of these labels the following will suffice: "The tenth year. Wine from the vineyard of —— with a jar of good oil." None of the dates excedes the years of Achab's reign; and that this is the period to which they belong seems evident from the place where they were found; namely, in the courtyard of the ancient palace where they had been cast and subsequently buried.

If the archeologist rejoices at seeing the foundations of Omri's palace, what must be the delight of the paleographer on discovering these venerable potsherds. Let us suppose for a moment that the Siloam inscriptions were the only available specimens of ancient Israelitish writing. Alone this unfortunate text could not defend itself against the opponents of its high antiquity. Its cursive lettering seemed to presuppose that this style of writing had been in use a long time; and the dry, angular characters of the Moabite Stone were at hand to bear out the argument. The opponents failed to grasp the fact that the engraver of the Siloam inscription was but following a model previously traced out with the calamus. The potsherds of Samaria are documents that show us a form of cursive writing even more ancient than the Phenician monuments known to our day.

The historian of Israel's religion is not less concerned with the find than the paleographer; since the proper names on the fragments are composed sometimes with the name of Baal, and again with an abridged form of the Divine Name. Is that not a very clear sign of the mixed worship condemned by Elias? Does it not cause to ring in our ears his burning words: "How long do you halt between two sides? If the Lord be God, follow Him: but if Baal, then follow him."[4] Besides, many of these names, whether of persons or places, are found in the Bible. One of these is particularly interesting. Many critics had refused to admit the Biblical derivation of Shomeron from Shemer, the original owner of the site. Now one of the personages whose names are inscribed

[4] III Kings 18:21.

on the potsherds is precisely Shemariyô, of which name Shemer is but an abbreviated form.

But what is beneath the palace of Omri? Up to the present nothing has been found there, not even a cavern in the barren rock. And whereas the pottery is so varied as to represent a gradation from the old Israelitish kind to a beautiful Grecian vase, there is an utter lack of Chanaanite pottery. Nor is there any sign of an installation on the hill previous to the hewing of the rock. All this harmonizes with and confirms the Biblical statement that Omri built the city on new soil.

The first series of excavations lasting three years is now at an end; yet the surface of the hill has not yet been completely examined. Much remains to be done. It is to be hoped that the brilliant results of this first expedition will determine its generous benefactors to subscribe anew for a continuation of the work. More skilful hands could hardly be found for the proper distribution of such funds. Finally, may the author be permitted to offer once more to Messrs. Lyon, Reisner and Fisher his sincere thanks for the cordial welcome and hospitality enjoyed on the scene of their labors by himself and the members of the Biblical School of Jerusalem.

M. J. LAGRANGE, O.P.

St. Stephen's Biblical School, Jerusalem.

THE ECONOMIC SIDE OF THE SCHOOL QUESTION.

GENERAL METHODS OF SUPPORT.

THE parish priest is one of the three controlling factors in the Catholic school system. By reason of his own position as well as the force of circumstances, he is charged with the responsibility of raising the money to build and to support the school. It is generally a heavy responsibility. The ordinary parish is not well-to-do. It is in debt and struggling. The only reliable source of revenue is that of the church contributions. To keep up the church and its equipment, while paying off the debt, and with the prospect, perhaps, of a necessary enlargement of the church in the future, or its replacement by a larger and finer structure,—

this is a problem which is difficult and persistent enough, in most cases, to tax the energies of the ablest and most zealous priest.

The support of the school would appear, at first sight, to involve a reduplication of the problem. Experience shows, however, that this is not the case. The pioneer bishops and priests, with a far-seeing wisdom, made church and school practically one, in both a religious and a financial way. No one could be a good Catholic who did not help to support both church and school; and, whatever the method adopted for the school's support, it had always the parish treasury to fall back on. The result has been that, generally speaking, wherever Catholics have been found sufficiently numerous and able to support a school, the pastor has been able to secure money enough to build it and to keep it up.

Whilst, however, the support of the school does not amount to a reduplication of the problem of the support of the church, it has, nevertheless, been always felt to be a real problem, and various methods have been tried in order to lessen its difficulties. It may be said, in general, that the money for the support of the school has been obtained in one of three ways,—tuition-fees, direct parish support, or endowment. The employment of these three methods dates back to the time of the foundation of the parish-school system in this country. Sometimes all three have been employed in the case of the same school, part of the money being derived from endowments, part from tuition-fees, and the rest supplied from the general parish treasury.

The tuition-fee method has the apparent advantage of putting the expense of the school on the shoulders of those who are directly benefited by it, and who might therefore be supposed to be the most willing to bear the burden. This method has been largely used from the beginning. During the Immigration Period, and for long afterward, it was the commonest way of providing for the support of the school. It is still widely in use, the parents paying the monthly tuition-fee, usually from fifty cents to a dollar, to the head of the school. Classes are generally large, and a class of fifty pupils would thus, with fifty cents from each, bring in just enough to pay the Sister's salary of twenty-five dollars per

month. Should less be brought in than sufficed to pay the teachers' salaries, the balance was supplied from the parish treasury. The system is simple enough, and it is financially efficient; yet it has obvious disadvantages. One of these is that it tends to throw the burden of the support of the school upon the poor. It is the poor who have the largest families. It is the well-to-do, on the other hand, those who are best able to contribute to the support of the school, who are the most apt to send their children elsewhere, and thus escape their share of the burden altogether. Another disadvantage comes from the fact that there is, on the ground, a formidable competitor for the patronage of the Catholic parent, in the public free school. The necessity of paying fifty cents a month for the education of his child comes home to may a hard-working Catholic parent as a real and cogent argument against the Catholic school.

For these reasons the Third Plenary Council urged upon pastors the creation of free schools, and expressed the hope that this might be effected either directly by endowments from the wealthy, or by means of associations of laymen, organized for the express purpose of raising money for the support of the schools. In suggesting such associations the Council adopted a plan which had been devised by Bishop Neumann, of Philadelphia, some thirty years before. But Catholic free schools had existed even long before the days of Bishop Neumann. There were in Philadelphia before the close of the eighteenth century schools which required no tuition-fees, but which were supported directly or indirectly by the parish. The term "free school" has had various meanings throughout our educational history. Most often, perhaps, it has meant a school free from tuition-charges, whether by reason of endowments or parish support. Free schools, supported by the parish, have always existed, but within recent times they have become quite common. The increasing tendency in the public-school system of late years to eliminate entirely the element of cost to the pupil has greatly accelerated the movement toward Catholic free schools. The change has been made quite generally in the larger cities, as well as in many of the towns. In smaller places and in country districts the tuition-fee method still prevails. In

many parishes text-books are also furnished free. The rapidity and noiselessness with which the change to "free schools," or schools supported directly out of the parish funds, has been effected, reveal the firmness of the hold which the traditional view of the identity of the interests of church and school has upon the Catholic mind.

Endowed schools have likewise existed all along, but within the last decade or so there has arisen a notable tendency toward more systematic efforts to secure endowment. In some instances sufficient endowment funds have been donated by wealthy Catholics to provide for the entire support of a school; more often, however, the endowment does not reach so far as this, and part of the school's expenses has to be met by one of the methods outlined above. The most popular method employed for the securing of school endowments is that of scholarships or burses. At the St. Agnes's Parish School, New York, for instance, a gift of $500 will found a scholarship, and provide for the free schooling of a pupil, *in perpetuum*. Under the energetic administration of the Right Rev. Mgr. Brann, a large number of scholarships have been secured for this school, in the form of personal memorial endowments. Other schools in New York and elsewhere have similar endowments. The amount of the scholarship may vary, being generally less in smaller places, where the cost of living and schooling is correspondingly lower. A plan involving a larger endowment-unit is followed by the Right Rev. Mgr. J. P. Sinnott, Pastor of St. Charles's Church, Philadelphia. The unit here is a fund the interest of which is sufficient to pay a teacher, and the name of the donor of such a fund is placed on a brass tablet, which is attached to the door of a class-room. While many schools may in time become completely endowed in these ways, and part of the burden of school support be lifted from many others, it is hardly to be expected that the greater number of Catholic parish schools can ever be made altogether free. The past history of the schools at any rate offers no warrant for any such expectation. It is far more likely that the schools will, in general, have to continue to rely upon the parishes for their support.

With this survey of the methods most commonly employed

for the support of the schools, the way is now clear for the consideration of those larger aspects of the problem of school support which have special historical as well as practical importance. These may be classed under the titles of teachers' salaries, the financial value of the parish schools to the State, their actual cost, and the extent to which they are really a burden.

TEACHERS' SALARIES.

The number of lay teachers engaged in parish schools is relatively small. In some of the larger dioceses they constitute only about one-thirtieth of the whole number of teachers. In the Archdiocese of New York, on the other hand, they number nearly one-half as many as the religious teachers.[1] The religious teacher is generally preferred, but when a sufficient number of religious cannot be had, lay teachers become a necessity. The immense parish schools of New York, Chicago, and other large cities have grown so fast that the religious orders have been unable to supply them with enough teachers, and as a result the lay teachers are sometimes found outnumbering the religious in a school. But, taking the country as a whole, lay teachers probably form only from one-tenth to one-fifteenth of the entire number of parish-school teachers. Their salaries are usually not much above those of religious employed in the same grade and the same kind of teaching.

During the Immigration Period the salaries of Sisters and Brothers were much lower than they are at present. It was not uncommon, so late as even a couple of decades ago, to find Sisters teaching at a salary of one hundred dollars a year. There has been an upward movement in the salaries of religious teachers which has, to some extent, accompanied the rise in public-school salaries. The salary most commonly received by Sisters engaged in parish-school work is $20 per month, or $200 per year, where the parish furnishes their dwelling-house and pays for light, heat, etc. Where the Sisters provide their own dwelling-house, and meet these latter expenses themselves, the salary is increased by $5 per month, or $50 per year. Within the past few years, owing to

[1] Sixth Annual Rep. of the Supts. of Cath. Schools for the Archd. of N. Y.

the increased cost in living expenses, the upward movement in salaries has been given a new impetus. In 1909, in the Archdiocese of New York, the salary of the Sisters of Charity —the diocesan Sisterhood—was raised from $300 to $400. The Archbishop of Chicago during the same year fixed the salary of Sisters teaching in the Archdiocese at a minimum of $250 per year—an advance of $50. Several other dioceses have done the same. In many parishes in the larger cities the Sisters receive $300 per year. On the other hand there are not a few parishes, especially in towns and country places, where they receive considerably less than $200.

It is difficult to see how, with such comparatively small remuneration, and with the cost of living so high universally, the individual establishments or schools in charge of religious teachers can save anything to send to the religious mother-house. Yet, something has to be saved and sent. This is of imperative necessity. The mother-house is the centre of energy, and the hope for the future. From it the young teachers come, and there they are trained. To the mother-house the old teachers look, as to their home, where they will be tenderly cared for when they are no longer able to teach. The novitiate and normal school, the infirmary and home for the aged, must be supported, and to this end each establishment or school must contribute its quota. The amount each is able to save for this purpose varies, naturally, with the place. Some are able to save very little; others can send annually a considerable sum. It may safely be said that the amount that each school sends annually to the mother-house rarely falls below ten per cent of the total of salary receipts, whilst it is usually at least twice as much as this.

It often happens, undoubtedly, that the amount received by the Sisters by way of salary is added to incidentally by gifts of varying amount and kind, through the kindness and generosity of lay friends in the parish. But this is more usual in country parishes and small places, where the salary is notably below the common figure. The fact should not, therefore, be taken as indicating that the common salary of $250 is ordinarily increased in this way to any notable extent.

It is true, however, that the remuneration received for the teaching of special branches, such as music and drawing, does

increase the salary-average somewhat, at least in many schools. Such special branches, if studied beyond the elementary grades, are charged for as extras, and, where the school is large, one teacher—sometimes more than one—is retained for the special purpose of teaching the "extras." In this case the teacher receives no salary from the parish. The amount derived from the teaching of the "extras" in parish schools is difficult to estimate; it is usually more than the common salary, though it is of course far less than these "extras" bring in the academies, where they constitute one of the most important sources of revenue. A conservative estimate would probably be that, in a large school, a teacher of the special branches is able to earn at least one-half as much again as the common salary. But this particular element of school revenue does not really enter into the question of the cost of the school to the parish, since the "extras" are always paid for by the parents of the children who take them.

Brothers who teach in the parish schools generally receive from $300 to $400 per year. Notwithstanding this, the per capita saving in their schools is not much, if any, above that in the schools of the Sisters. The living expenses of men are higher than those of women. Nor do men understand as women do the art of economizing.

Thus, Catholic teachers do not receive more than one-half as much salary as do public-school teachers engaged in the same district and in the same class of work. In many cases they do not receive one-third as much. In the State of New York, for instance, the average annual salary of teachers in the public elementary schools, in the year 1909, was $769.23;[2] the average for the teachers in the parish schools was probably between $250 and $300. Yet parish-school teachers have to live, and they have also, as has been said, to contribute their share to the support of the mother-establishment. The self-sacrifice of Catholics in building up and supporting a separate system of schools has been frequently pointed out in discussions of the school question. But the self-sacrifice of the people in the matter is slight indeed when compared with that of the teaching Sisters and Brothers.

[2] Sixth Annual Rep. Ed. Dept., State of N. Y., p. 49.

The brunt of the heavy burden really falls upon them. The pinch of real poverty and privation, in so far as anything of the kind really results from the upkeep of the parish-school system, is felt only by them. The parish priest and his people of to-day little feel the burden of the schools, as did the immigrant priests and settlers of half a century ago. Economically, as well as socially, there have been vast changes in the Catholic body. The economic condition of the teachers, however, has remained relatively almost unaffected. With the Sisters and Brothers who are engaged in teaching in the schools, it is still a struggle for existence—a struggle "to make ends meet," and to save something to help support the home of their religious youth and their declining years. There is always present, too, the shadow of the even greater problem of the securing of new vocations or subjects in number sufficient to prevent the religious organization from dwindling away. The parish-school system of to-day has been rendered possible only because its cost has been far less than that of the public-school system. The economic basis upon which the parish school rests is therefore revealed by the simple statement that Catholic teachers work for from one-third to one-half the salary of teachers in the public schools; for, in the maintenance of the school, it is the salary that is the chief item of expense.

THE SAVING TO THE STATE.

An interesting question is as to the direct financial value of the Catholic school system to the State, or, in other words, as to the amount of money it would cost the State to replace the parish-school system, if all Catholics, in the exercise of their constitutional rights, were to send their children to the public schools. This question has often been dealt with by eminent Catholic educators and apologists. The answer has been sought by assuming, as a basis, that the present per capita cost of public-school education, in any given place, represents what would also be the per capita cost of educating in the public schools the pupils who are now in the parish schools of that place. If, for example, the per capita cost in the Catholic schools of a certain town in $7.00, and the corresponding cost in the public schools of the same town is found to be $21.00 it is taken for granted that it would cost

just $21.00 for the education in the public schools of each pupil now in the parish schools, or just three times as much. But can this be safely assumed? The question is important, not only for ascertaining the amount which the parish-school system annually saves to the State, but also for the study of the more difficult matter of the possible economic value to Catholics of the change to State support—a subject that will be dealt with later on.

If the parish-school system were to be taken over by the State intact, and no distinction of cost made between denominational schools and public schools, the assumption would certainly be valid. On the other hand, if Catholics, in the exercise of their constitutional rights, were simply to close their own schools and send their children to the public schools, its validity might, to some extent, be called in question. There are seats to spare in many public-school class-rooms. Thousands of parish-school pupils could, undoubtedly, find place in the public schools, without any addition to the element of cost, save in the matter of such incidentals as books and stationery; while such increase in numbers, without additional expense, would at the same time lower the per capita cost.

Although the validity of this assumption may, therefore, be questioned, in the hypothesis of Catholic schools being closed and their pupils sent to the public schools, the possible error from this source would not be likely to amount to very much. It must be remembered that the empty seats in the public schools are chiefly in the upper grades. The lower grades are nearly always overcrowded, especially in the larger cities. Now, the vast majority of parish-school pupils are in the lower grades, and provision would have to be made at once for these by the erection of new buildings and the employment of more teachers. As a matter of fact, does not a phenomenon similar to that which is involved in the hypothesis we are considering, actually take place in the larger cities whenever there is a heavy and unexpected increase in the school enrollment. The addition to the public-school enrollment in New York is sometimes so large as to approximate the entire parish-school enrollment there.[3] Yet no

[3] Cf. Twelfth Annual Rep. of the Supt. of Schools, N. Y. City, p. 29.

permanent lowering of the per capita cost of public school education has resulted. The reason of this can be seen in the fact that, if we look at any large city school system as a whole, the present attendance, at least in the lower grades, is really commensurate with the size of the school system itself. In other words, although some of the class-rooms may have spare seats, others have already more pupils than they can conveniently hold; and when the pressure of the new and larger enrollment comes each Fall, the saving that is represented by the existing empty seats of certain class-rooms is about balanced by the extra expense caused by the overflow of already full or crowded rooms. We should have practically the same phenomenon, so far at least as the lower grades are concerned, if all parish-school pupils were to be sent to the public schools.

With the reservation, then, that there would be apt to be some lowering of the per capita cost, at least for several years, due to the filling-up of the empty seats in the upper grades, it may be accepted that the present per capita cost of educating pupils in the public schools would continue to be, approximately, the per capita cost of public-school education, if all the Catholic children were to be sent to the public schools.

What would be the probable cost of educating our parish-school pupils in the public schools? The method most commonly employed for ascertaining this has been to take the cost of education per pupil for the whole United States, as given in the Report of the Bureau of Education, and multiply this by the total number of pupils in the parish schools. This method is, however, open to two objections. The average cost per pupil, as given by the Commissioner of Education, includes expenditure for high schools as well as elementary schools; while the diocesan systems include, as yet, comparatively few high schools. Another objection is that the Commissioner's average includes the cost of public-school education in the Southern States, as well as in the Northern and Western. Catholic schools are mostly in the Northern and Western States, and it is there accordingly that they would have to be replaced. The cost of public education is very low in most of the Southern

States; in two of them it averages less than $7 annually per pupil.[4] The general average that is obtained in this way cannot, therefore, be safely made use of in computing the probable cost to the State of educating the children in the parish schools.

A more accurate method was followed by the Catholic Superintendent of Schools of Philadelphia.[5] This consisted, first, in ascertaining the average cost per pupil in the public schools in each town of the Archdiocese, and then multiplying it by the number of Catholic pupils in each place respectively. The same method was employed by the Catholic Superintendent of Schools in Boston.[6] While the results obtained are, undoubtedly, reliable, so far as they go, the inquiry has not been extended in this way beyond a comparatively limited field.

Until fuller data appear, the most trustworthy method of arriving at the amount of the direct financial value of the Catholic schools to the State will probably be to base the estimate of cost for the whole United States upon the ascertained cost of the public *elementary* schools in some one State which may be regarded as fairly representative in this way. The State of New York, if New York City be excluded, might perhaps be chosen. It contains some large cities, and many thriving manufacturing towns, and it is in such places that Catholic schools are found most numerously. New York, furthermore, furnishes more complete statistics about the cost of education than other States. The inquiry, then, being restricted to the elementary schools, and the figures being based upon registration,[7] it is found that, in New York State, exclusive of the metropolis, the average annual cost of education per pupil in 1909 was $22.50. This includes teachers' salaries, the cost of apparatus, books for school libraries, and all other incidental expenses. If expenditures for sites, furniture, repairs, and other permanent improvements be in-

[4] Rep. Comm. of Ed., 1909, p. 1331.

[5] The Right Rev. Mgr. P. R. McDevitt, in Report for 1900-1901.

[6] The Rev. Louis S. Walsh; in 1908, consecrated Bishop of Portland, Me. Cf. *Sacred Heart Review*, Jan. 3, 1903.

[7] For the sake of comparison, the number of pupils registered is taken here, because the number of pupils in the parish schools, as given in the *Catholic Directory*, represents registration rather than average daily attendance.

cluded, the average cost per pupil becomes $24.66.[8] If this latter figure be now multiplied by 1,237,251, the total number of pupils enrolled in the parish schools in the United States during the year 1909-10,[9] the result is $30,511,010 — approximately the sum it would cost the State annually at present to educate the pupils in the parish schools.

But this is, of course, only the cost of maintenance. Room would have to be made for these pupils, and equipment provided. Pushing the inquiry, then, a step further along the same lines, it is found that, in New York State, excluding the metropolis, the average value of elementary school-houses and sites, together with apparatus, library, and all other property, is $71.99 per pupil registered. This, in other words, represents the amount of ground, building, and equipment required for each pupil at the time of registration. For the whole number of pupils in the parish schools, therefore, the amount that would have to be expended for this purpose would be $89,069,699. The interest on this sum at 4 per cent would be $3,562,788. If this be added to the above calculated expense of State maintenance of Catholic schools, the total of $34,073,798 is obtained, which will thus represent the probable sum saved annually to the State by the parish-school system.

Actual Cost.

No attempt has yet been made to compute accurately the actual cost of the parish schools throughout the whole country. Diocesan school reports, with the exception of that from the Archdiocese of New York, have not up to the present supplied the necessary data for such an undertaking. It will not be possible therefore to do more here than to offer a rough estimate of the actual cost.

It has been stated that the salaries of public-school teachers are from two to three times as much as those of Catholic teachers. This would lead to the expectation that the annual cost of parish-school education should prove to be not more than from one-third to one-half that of elementary educa-

[8] Sixth Annual Rep. of the Ed. Dep't., State of N. Y., from the statistics on pp. 49, 94, 122, 124, 149.

[9] Cath. Directory, 1910.

tion in the public schools, for the chief item in the annual cost is that of teachers' salaries. Furthermore, the expense for heat, light, and janitor-service is less in parish schools than in public schools, for the general reason that such things cost less to private enterprise than to the State. Moreover, heat and light are often supplied from the adjoining church plant, just as, in parishes of moderate size, one janitor does service for both church and school. An examination of such scattered data as have been furnished from the dioceses confirms the expectation of a proportionate lowering of the cost of parish-school education, resulting from these conditions.

In St. Louis, for instance, the entire per capita cost of education for the large schools of SS. Peter and Paul's Parish, containing 1203 pupils, with two Brothers of Mary at a salary of $375 each, and twenty-three Sisters of Notre Dame at a salary of $300 each, was, in 1908, $8.64.[10] For all the public elementary schools of St. Louis, the same year, the per capita cost, based upon registration, was $22.76—over two and a half times as much.[11]

In the Archdiocese of New York, in 1909, the per capita cost of maintenance, based upon enrollment, and including salaries, supplies and apparatus, heat and light, repairs, interest and insurance, for all the schools of the Archdiocese, was $11.13.[12] For all the public elementary schools of the State of New York, the same year, the corresponding per capita cost, based upon registration, was $28.66,[13] which is, again, over two and a half times as much as the cost of the Catholic schools. If New York City proper, or the Boroughs of Manhattan, Bronx, and Richmond, be excluded, the average cost in the Archdiocese per pupil is but slightly reduced,

[10] *America*, May 29, 1909.

[11] Report of Board of Ed. of St. Louis, 1908-9, pp. 244, 301.

[12] 6th. An. Rep. of the Rev. Superintendents of Cath. Schools, 1909.

[13] 6th. An. Rep. of the Ed. Dept. of the State of N. Y., p. 49. The average cost per pupil given in the Report is $36.70. But this includes the cost of new buildings and sites, which are not included in the Archdiocesan average. The public-school average was therefore reduced correspondingly. There is still some discrepancy, however, inasmuch as "repairs and furniture" are, in the State Report, classed with "sites and buildings"; and expenditures for repairs and furniture are therefore excluded from the above estimate of cost for the public schools, while they are included in the estimate of cost for the parish schools. The estimate for the public schools is thus slightly lower than it should be.

becoming $10.56, instead of $11.13. The average value of school property per pupil is, of course, considerably greater in the metropolis than throughout the rest of the Archdiocese, being $156.39 in the case of the former, and $129.96 in that of the latter. It would evidently be unsafe, however, to make the property-value per pupil in the Archdiocese of New York a basis for the calculation of the property-values of parish schools throughout the country. The property-value per pupil for the whole State of New York might, perhaps, be reasonably assumed as a basis for such a calculation, but this is not yet available.

What is, now, the *average* actual cost of parish-school maintenance per pupil throughout the country? The amount cannot be stated with any degree of accuracy. At best, no more than a probable estimate can be made at present. The cost appears to vary within almost as wide limits as the cost of public-school education. There are numerous schools in which the total annual per capita cost of maintenance is not more than $5, while in the Archdiocese of New York, as has been seen, it is slightly over $11.00. In particular schools in the large cities the cost runs up to even a much higher figure than this; and in some schools too the cost is considerably under $5. But we have to deal with conditions that are more or less general, and the above figures may be taken as the two extremes. It may therefore be said that, if exceptional local conditions are excluded, the average cost of maintenance per pupil, based on enrollment, ranges from $5 to $11. The mean of the range is $8.00, and this may accordingly be taken as the most probable common average of the cost of education per capita in the parish schools the country over.[14] For the 1,237,251 pupils in the parish schools during the year 1909-10, this would represent an actual annual outlay of $9,898,008.00. Under the public-school system at present the corresponding cost of the education of all the

[14] This conclusion, which is based upon observation and statistics, appears to be confirmed by the following calculation. The most common salary is $250, and the average class probably numbers about 40. This would give an average per capita expense for salaries of $6.25. Now, all other school expenses combined probably make about 30 per cent. of the salary-expense—in this case, $1.87. The addition of these two gives $8.12 as the average cost of parish-school maintenance per pupil.

children in the parish schools would, according to a foregoing estimate, amount to $30,511,010.

Are the Parish Schools Really a Burden?

It may be safely said therefore that the education of the pupils now in the parish schools would cost about three times as much, if these same pupils were turned into the public schools, and this, without counting the comparatively greater cost of land and buildings. Increased taxation would be necessary, and a large share of the burden of this increased taxation would naturally fall back upon Catholics themselves. This raises the interesting question as to whether they would gain or lose economically by such a change.

During the school controversies of two decades ago, the Rev. B. Hartmann, of Alton, Illinois, published a pamphlet in which, whilst arguing against compromise-arrangements with the State, he entered into a discussion of the economic value of such arrangements to Catholics, and sought to show that they would actually lose rather than gain as the result of them. Father Hartmann's arguments in this connexion received but scant attention at the time, and yet, although based upon data that are plainly insufficient for his general conclusions, they suggest a line of inquiry that is of capital importance for the study of the question as to whether or to what extent the parish schools are really a burden to the Catholic laity. His main discussion of the point was as follows:

> The cost of teaching a pupil in the public schools is from twice to four times that of a pupil in the parochial schools. I have before me a report of the School Board of a certain city in Illinois. In that city the teaching of 1400 pupils in the public schools causes an expense of more than $21,000 annually, or $15 per pupil. In the same city 600 Catholic children are taught for $3,000 per year, or only $5 per pupil; hence only one-third of what his or her schooling would cost in the state schools.
>
> If the 600 children would all attend the public schools it would cost $9,000 to educate them, and their parents' share of the increased taxation would be as 6 : 20, there being in all 2,000 children in both the public and Catholic schools. Now $\frac{6 \times \$9000}{20} = \$2,700$, which would have to be paid in *increased* taxation by the Catholics

for the shameful privilege of changing their parochial schools into public ones, or rather for selling out their schools for a mess of pottage. As it only costs them $3,000 to maintain their own schools now, they would gain by the foolish bargain the pittance of only $300, or 50 cents annually per pupil. Just think of it! For $300 annually to expose 600 young souls to the danger of irreligion, indifference, infidelity! What a pity, aye more, what a crime it is to entertain so wicked a design! And in every large city the same conditions prevail so that there would be little or no saving of money.[15]

Substantially the same view was expressed in the Detroit *Free Press*, in a sympathetic editorial anent the meeting of the Catholic Educational Association in July, 1910:

These claims go so far as to insist that the cost is so low per capita that if the 1,200,000 children now in Catholic schools were turned over *en masse* to the public system, the increased cost to Catholic taxpayers alone would be greater than to maintain their schools separately. Astounding as this appears to be, it is sustained by the statement that the annual cost per capita in the public and parochial schools respectively is $27 and $7 which would make a difference for the Catholic pupils alone of $24,000,000 per year, which their parents would have to pay in school taxes, so that they find it cheaper to pay their taxes and support schools of their own besides.[16]

Before inquiring into the soundness and sufficiency of this argument, it will be well to apply it to the data offered by a large educational field, where the cost of education in both public and parish schools is known. New York City may be taken for this purpose. According to the Religious Census of 1906, the population of Greater New York was 4,113,043, while the Catholics numbered 1,413,775, or almost exactly one-third of the whole.[17] The cost of public elementary education in Greater New York, in 1909, was $34.60 annually, per capita of registration.[18] This is exclusive of the annual cost of new buildings, sites, furniture and repairs. In other

[15] Religion or No Religion in Ed., p. 52.
[16] Free Press, July 6, 1910.
[17] Religious Census, pp. 380, 402.
[18] Rep. N. Y. State Ed. Dept., pp. 122, 148.

words, it costs this sum annually, on an average, for each pupil educated in the public elementary schools, and this is the amount of money per pupil that must be raised each year by taxation. Catholics bear their share of this taxation. They form one-third of the city's population, and let it be supposed, for the time being, that one-third of the amount of the educational tax-assessment is allotted to them. Then, if the parish schools were to be closed, and all the pupils now attending them were to be turned into the public schools, it is evident that, for each parish-school pupil, the sum of $34.60 would have to be raised annually by the taxpayers of the city, in addition to what they raise now. But since Catholics are supposedly assessed for one-third of the total educational tax, it follows that they would have to raise a proportional share of this new tax-burden, or one-third of $34.60, which is $11.53, for each pupil now attending the parish schools.[19] This, then, is the amount which the body of Catholics in Greater New York would have to pay, in increased taxation, for each Catholic pupil sent to the public schools, should the parish schools be closed. This is exclusive, too, of taxation for new buildings and grounds, which would be necessary, and such taxation would, without doubt, be very heavy. It is only the cost of maintenance that is now being considered.

Would tax-paying Catholics be the gainers by this shifting of the method of support of the Catholic school? For the answer it is only necessary to ascertain what the body of Catholics in New York are paying at present for the education of each child in the parish schools. As the figures for the entire City of Greater New York are not available, it will suffice to consider the Boroughs of Manhattan, Bronx, and Richmond, compromising New York City proper. In these three Boroughs the average annual cost of maintenance is $11.26 for each pupil attending the parish schools.[20] The Catholic taxpayers would, therefore, appear to be losers by

[19] It is assumed, in this comparison, that all parish-school pupils are in elementary grades. This is not quite true, but the error arising from the assumption is negligible, as the difference between the cost of primary and secondary instruction in the parish schools is not great, nor is the number of secondary pupils in the parish schools large.

[20] Rep. of the Supts. of Cath. Schools, Archd. N. Y., 1909, p. 72.

the change. The difference between what they, as a body, have to raise now for each Catholic pupil, $11.26, and what they would have to raise after the change, $11.53, represents the amount additional which Catholic taxpayers, as a body, would have to pay for each Catholic pupil.

Were this argument sound, therefore, it would follow that the Catholic taxpayers of New York City would actually be the losers by turning the support of the parish schools over to the State—a conclusion which the journal quoted above rightly enough calls "astounding." Wherever Catholics form one-third of the population, and at the same time the cost of the parish schools is but one-third of the cost of the public schools, Catholic taxpayers would neither gain nor lose by the change. With the increase of the ratio of the Catholic population to the total population of any place, however, or with the diminution of the ratio of the cost of parish-school education to public-school education, there would be a corresponding tendency toward economic disadvantage for the Catholic taxpayer. Now, parish-school education, as has been seen, generally costs only about one-third as much as public-school education. In many localities it costs considerably less than one-third as much. And in many cities, as well as in three of the States taken as a whole, Catholics form more than one-third of the total population.[21] On the basis of this argument, then, the relatively greater gradual increase of Catholics as compared with the increase of the total population being borne in mind, there would be good reason for doubting the expediency of a change to State-support, from the mere standpoint of economic advantage.

The argument, however, is defective, inasmuch as the data upon which it is based are plainly insufficient. It supposes in the first place that Catholic support of the parish schools is in proportion to the Catholic population, or in other words that all Catholics help to support them. This is not always the case. School expenses are frequently met by the collection of tuition-fees from the parents or guardians of the pupils, and where this method is in vogue it is evident that the support of the school falls only upon those Catholics

[21] Cf. Census of 1906.

who send their children there. It is true that in the cities the church-fund rather than the tuition-fee system prevails. And it is therefore true that the greater part of the Catholic population in the cities contributes to the support of the parish schools, although, in some of the larger cities, only one-half of the Catholic children of school age are found attending them. But in the above calculation the *entire* Catholic population of New York City was considered as bearing the support of the parish schools. To secure accuracy of results it would manifestly be necessary to ascertain just what proportion of the Catholic population actually contributes to their support.

There is another source of error, however, in the calculation as made. The point that has just been considered has reference to the support of the parish schools; it remains to consider the actual sources of the support of the public schools. The calculation, as made, presupposes that Catholics, where they form, for example, one-third of the total population, contribute one-third of the amount expended upon the public schools. It cannot safely be said that this is the case. There is a poll-tax in some of the States, but throughout the country as a whole most of the money used for the public schools comes from the taxation of property and incomes. Thus, in New York City, the school funds are derived chiefly from the taxation of real and personal property in and by the city.[22] Although Catholics form one-third of the population of New York City, it does not follow that they contribute one-third of the amount expended for its public-school system. It is not easy, in fact, to say just what proportion of the expense they bear. The problem is a very complex one. The school tax in New York City, as has been said, is levied upon real and personal property. Property-owners pay the bulk of the tax. If the problem extended no further than this, its solution would not be, perhaps, so very difficult. It is certain that Catholics own much less than one-third of the property of New York City, and from this it would be a fair conclusion that their share of the public-school tax is much less than one-third. But it is not altogether true to say that the

[22] Maxwell, Methods of School Taxation in N. Y. City, in Rep. of Comm. on Taxation to N. E. A., 1905.

school tax falls upon the *owners* of real property. Legally it is so; but, where property is rented, it is the tenant, rather than the owner, who pays the tax, the rent being usually fixed at a rate sufficiently high to include the tax. Again, in the case of unleased property, although it is true that the school tax here falls upon the owners, it must be remembered that wealthy property-owners often escape the payment of their due proportion of taxes. It is more easy for them to conceal the true value of their property than it is for the merely well-to-do or the poor.[23]

Both of these last-named conditions tend to raise the amount of the tax that falls upon Catholics at present in support of the public schools, as well as the amount of the increase that would fall upon them if all the parish-school pupils were to be sent to the public schools. Catholics belong, in great numbers, to the working-classes, and this means to the tenant class. As tenants they are really paying the school tax, levied upon the property they occupy, to the owner, who in turn makes the legal payment to the State. Again, where Catholics are free-holders, they usually belong to the poorer or the middle classes rather than to the rich, and are thus without occasion to escape any part of the burdens of taxation that fall to their lot.

What would be the effect of these two conditions in New York City, which has been chosen as a convenient concrete field of inquiry? Would they avail to offset the fact that the property-ownings of Catholics in that city are not in proportion to the strength of the Catholic population—one-third of the whole? They would, undoubtedly, go far in this direction, although it is impossible to say, with the data at hand, just how far. And even though it be granted, that, in case the parish schools were to be closed, the pupils would simply fill empty seats in the present public schools in many instances, it may nevertheless be questioned whether in view of all the above considerations much less than one-third of the per capita allowance of $34.60, which would have to be raised by public taxation for each pupil, would fall to the share

[23] For a thorough discussion of the subject of taxation for school purposes, see Report of the Committee on Taxation as related to Public Education, made to the National Council of the N. E. A., July, 1905.

of the Catholic body. And since Catholics are, at present, paying only about one-third of this per capita allowance for the education of each pupil in the parish schools, it may well be doubted whether the amount the average tax-paying Catholic of New York City would have to pay in increased taxation, under a system of State-support, would be much less than the amount he voluntarily pays now for the support of the parish schools.

In attempting, now, to give a more general application to this conclusion, it is necessary to make certain reservations. In some of the States the support of the public schools comes partly from the annual interest accruing from vested funds. In these States it is plain that, with a change to State-support, Catholic taxpayers would be freed from the necessity of paying additional school taxes, to the extent that the revenue from such funds could be made to cover the additional school cost. Again, the question as to whether a change to State-support would leave denominational school systems intact, is manifestly highly important in considering the matter of the increase or decrease of cost for Catholics. If they were left intact, the denominational public schools might or might not receive the same per capita allowance as the non-denominational or present public schools.

With these reservations, it may be concluded that, while Catholics throughout the United States would pay less than they now pay for the education of their children, if the burden of parish-school support were shifted to the State, the amount that they would save would be apt to be much less than is commonly supposed. The actual saving would depend upon the concurrence of two factors: the difference between the cost of parish-school and public-school education in any place, and the difference numerically between the Catholic and the total population of that place. The greater the difference in the present relative cost, or the larger the Catholic population, relatively considered, the less would Catholics tend to gain by the change. The saving would thus vary according to locality. Where Catholics form one-half or more of the population, the difference would probably amount to little or nothing. Where they are comparatively few in numbers, the saving would be apt to be very consider-

able. Under conditions lying between these extremes, as in New York City, the amount of economic advantage accruing to Catholics by reason of the change would be correspondingly moderate.

There are of course reasons of a more general nature which it would be out of place to enter into here, that argue for such a change. The change would, first of all, mean the discontinuance of an unfair although generally unfelt attitude of discrimination against Catholics on the part of our State legislators, who impose an irreligious secularism, hateful to the conscience of Catholics and without any necessity to excuse it, upon the schools of the whole people, in deference to the wishes of those who constitute no more than a part of the people, even though they may be more often in the majority. Catholic teachers' salaries, moreover, ought to be raised, and this would be one of the most obvious advantages that would result from State-support. Again, the change would not only mean the national recognition of the rightful place of religious influence in the education of the young, but it would probably lead to the establishment of religious schools more generally by non-Catholic denominations, as well as to the introduction of non-dogmatic Christian instruction into the existing system of public schools. In a word, it may be said that the beneficial effects which the change could not fail to have upon the moral and religious life of the nation would be sufficiently great to make it desirable, without regard to whatever of economic advantage or disadvantage it might involve for any component part of the population.

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THE STUDY OF MORAL THEOLOGY IN THE SEMINARY.

MORAL Theology is the science of the moral teaching of our Divine Lord. He Himself drew no sharp separating line between dogma and moral, *credenda* and *agenda*, Divine truth and Divine duty. Neither were they treated apart by the Schoolmen, who made Moral Theology an integral part of that grand synthesis of Christian knowledge, —the *Summa Theologica*. It was only after the Reforma-

tion that the separation was fully made; when more practical teaching in the pulpit and more minute direction in the Confessional made the special treatment of moral questions absolutely necessary. What to do and the means of doing it, the Decalogue and the Sacraments, formed the nucleus of the new science. From this centre was evolved a perfect moral system worthy of the golden age of Theology. But from about the middle of the seventeenth century the practical and casuistic elements have been steadily crowding out the original Scholastic speculation which made the study a science; so that Moral Theology is now little more than a help to confessors,—reasoned catalogue of mortal and venial sins. "Study all about the *recidivi*", a priest once advised a theological student, "the impediments of Matrimony, and the *fontes restitutionis*. All the rest is padding." Alas, for the Divinely beautiful moral teaching of Jesus!

The separation of Moral from Dogmatic Theology has done immense harm to the former, by obscuring, if not ignoring, its doctrinal basis and sanction. In consequence the correlation and interdependence of Christian revelation and Christian life, of faith and conduct, are also obscured or ignored, and reason becomes the chief arbiter of right and wrong. There is a growing tendency among us to treat moral questions from a sociological standpoint, or to estimate "their ethical value" by psychological principles. And the tendency is spreading to the pulpit and the platform, and even to our manuals of popular instruction. If we do not *pull up*, the Ten Commandments will soon be brought down to the level of Greek gnomes; and Herbert Spencer will have more authority on the moral relations of classes and individuals than St. Thomas or St. Alphonsus.

The *tractatus de Deo* and *de SS. Trinitate* bear directly on the *tractatus de Virtutibus* and *de Decalogo*; and students should be constantly reminded of the connexion. So also the Incarnation of the Son of God and the Sacraments which are its fruit should be kept organically united; and both tracts, the dogmatic and the moral, ought to be taught in such a devotional manner that the mention of one will habitually and spontaneously suggest the other. This of course need not interfere with the intellectual treatment of the subject-matter.

Moral Theology has no regard for perspective or coloring. In the Gospels we find Charity made the keynote of our Saviour's moral teaching. It is His Commandment, "a New Commandment", the characteristic mark by which all men will know His disciples, that on which dependeth the whole law and the prophets. St. John and St. Paul write about it with like emphasis. And coming down to the Scholastic age, we find St. Thomas, who usually wrote without emotion, glowing with enthusiasm whilst he described it as "the root of all virtues", "the mother of all virtues", "the form of all virtues", "a certain participation of Divine Charity, which is God", "potissima virtutum", etc. Elsewhere he taught: "Quilibet habens charitatem habet omnes alias virtutes"; "Nulla vera virtus potest esse sine charitate"; "Charitas conjungit Deo realiter, et attingit Eum realiter"; "Charitas facit homines Deiformes"; etc.

Although Moral Theology purports to be the scientific reproduction of the moral teaching of the Divine Master, we do not find Christian Charity taught in it with the singular emphasis He laid on it; neither is it brought effectively to the forefront; nor is it shown to be "the foundation of all moral law". It does not usually occupy half the space given to Justice; and of the space devoted to it one-half is taken up with the sins opposed to it.

Slight and excusable as this omission may seem, I am profoundly convinced, not only on a priori grounds, but by experience, that it reacts harmfully on the moral life of the seminarian, on his after life and preaching in the priesthood, and through him on the moral life of the laity. Why do some people go daily to the Table of the Lord who are known never to speak a kind word of anyone? Why is slanderous gossip considered so venial that it is scarcely thought matter for Confession? Why are good (?) practical Catholics sometimes heard boasting that they are good haters? Why do we hear others, without shame for their Christian affiliation, declare that they shall "get even" with some one that has injured them? Why, in fine, are so many of our pious rich people so niggardly toward our Catholic charities? The reason of it all is that we do not keep ringing Charity in thought and word and act into the minds and hearts of our

people. And we neglect to do so because in the seminary it was not rung into our minds and hearts, in the class-room as well as in the prayer-hall or chapel. Because also satisfactory growth in it was not made a *primary condition* of promotion to Orders.

The sooner we realize it, the better: the only argument that will save the Catholic workingman from his present greatest enemy, Socialism, will be the reign of Christian Charity in the Church. And as the regeneration of the world started in the training of the Apostles, so the renewal of Christian life in our day must start in the seminary.

To some seminarians, the study of Moral Theology is the occasion of more or less laxity of conduct. They find that the limits of venial sin are not so narrow as they thought, and that the neatly formulated conditions of mortal sin, interpreted literally, make it easy to do many desirable things without incurring the guilt and punishment of serious transgression. Moreover, the doctrine of Probabilism opens to them a delightful avenue of escape from many of the restraints of conscience. "Lex dubia non obligat", however true theoretically, is an edged tool that has to be handled with caution. But caution is not a characteristic of youth; and seminarians will find themselves on the down grade, if, without taking counsel, they use the principles of Probabilism for personal guidance.

As to venial sin, those unworthy clerical students who commit it deliberately, because, not being mortal, it need not be confessed, give no evidence of being called by the Holy Ghost to the priesthood. They show no growth of Divine love; they are indifferent to the constant danger of falling into mortal sin; and they rashly aspire to destroy in others the reign of sin to which they themselves are willing slaves. Let the professor of Moral Theology, then, coöperate with the spiritual director in painting vividly the evil, the danger, the ingratitude of deliberate venial sin. Finally, let it be very emphatically and insistently inculcated on the young theologian, that most of the teaching of Moral Theology is intended primarily for the direction of the confessor, and therefore has but little bearing on the regulation of ordinary Christian life, and still less on the stages of the ascetic life through which the seminarian is passing.

It would be an inexpressible blessing to eliminate, if possible, most of the matter found in our theologies about the Sixth Commandment, and *de usu Matrimonii*. The saying of Terence, "Maxima reverentia pueris debetur", applies to young men as well as to boys, to students in a seminary as well as to those in a college or university. I am convinced that the reading of such matter is for the young, *per se*, a proximate occasion of grievous sin. Still, being necessary for the Confessional, the reading is permitted to seminarians when the matter is treated in class or the professor directs that it be studied in private. But it is obvious that, unless the occasion be made remote by prayer and strict guard over the imagination and emotions, no necessity would justify the perusal of it. As to the use of such knowledge in the tribunal of Penance, students ought to be severely and frequently cautioned against unnecessary or indelicate advice or instruction to the penitent on everything contrary to the Sixth Commandment. And they ought to be informed, too, of the imminent danger of incurring *in foro externo* the penalties of solicitation and of *absolutio complicis* by imprudent language, even though it be dictated by pure zeal.

Finally, students should be advised to take to heart the grave words of St. Alphonsus regarding the study of this matter: "Oro tamen studiosos, qui ad munus audiendarum confessionum se parant, ut hunc tractatum . . . non legant, nisi quum fuerint ad excipiendas confessiones jam proximi; legantque ad hunc unice finem, omnem prorsus curiositatem abjicientes, atque eo tempore saepius mentem ad Deum elevent, et Virgini Immaculatae se commendent, ne, dum aliorum animas Deo student acquirere, ipsi suarum detrimentum patiantur." [1]

The purpose of Moral Theology in the seminary curriculum is not speculative but practical. With the multiplicity of other studies and within the space of four years, we have no time for Scholastic questions, nor for the investigation of original sources. We have to adapt our teaching to the use for which it is intended. That use is threefold: the spiritual good of the student himself; his equipment for teaching and

[1] L. III, N. 413.

preaching; and his instruction for hearing Confessions. Now it seems to me that the first and second of these uses are at least as important as the third. Yet the first is absolutely ignored, perhaps not even thought of; and the second, equipment for the pulpit, is very inadequately provided. To instruct the people in the dry, abstract language of theology, is not feeding the hunger of the soul. No awakened consciousness of sin comes from it. It suggests no desire or determination to arise and go to our Father. It calls no Spirit from the four winds to blow upon these slain that they may live again.

I think it is possible, without interfering with the traditional abstract form of Moral Theology, to give the teaching of it a practical direction, and thereby to make it spiritually helpful to the student and more available than it is now for pulpit use. With this view I make the following suggestions; but the zeal of the professor, seconded by the good will of the student, can alone give them effect.

1. Keep the moral teaching of Jesus in the foreground. Make Moral Theology consist solely of footnotes to it. As He Himself was the leading factor in His teaching, see that He be the same in yours. Give individualizing features of His Personality, and the concrete setting of His discourses, so that He may stand out the Living Teacher whom the Apostles saw and heard and accompanied through His public ministry.

2. The end of His teaching was spiritual, to prepare men for entrance into the Kingdom of Heaven, to make them disciples worthy of Him. Let the end of your teaching be spiritual also. Begin with the sanctification of the student, by deepening the lines of his moral character with every moral truth you teach him; and he will go and bring forth fruit, and his fruit shall remain.

3. Give to Fraternal Charity the prominence and pre-eminence which the Divine Master gave it. If it is, as St. Thomas calls it, "mater radix, forma omnium virtutum", why not emphasize the relationship, and the practical conclusions to which it points?

4. The burning social questions of modern life are all solved by one principle of Jesus Christ, enunciated in the

Sermon on the Mount: "Omnia ergo, quaecunque vultis, ut faciant vobis homines, et vos facite illis." The Catholic professor of Moral Theology, the Catholic lecturer, and the Catholic preacher commit a fatal error, when, by disregarding the *source* and *imperativeness* of this principle, they imply its inadequacy.

5. A picture of everyday Christian life in its domestic, social, and religious aspects and relations, could be easily formed from the words of our Divine Lord. It would be a concrete, living synthesis of all that He demands and desires man to be for the fulfilment of His union with our nature. It would be a picture breathing the loftiest inspiration, fascinating us with its beautiful harmonies, and appealing to us for more generous self-denial, for more patient carrying of the inevitable Cross, for more faithful treading in the footsteps of the Crucified.

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THEOLOGY AND PULPIT ORATORY.

IN the December issue of the REVIEW of last year there appeared an article under the title "The Odds against Oratory", in which the writer aims to point out a paradox which, according to him, reveals itself in the intellectual prerequisites to pulpit eloquence. The paradox, we are told, consists in this that scholastic theology and the Church's dogmatic method of teaching are at once a help and a hindrance to pulpit oratory: a help, because the former is the source of religious instruction while the latter gives to the statement of truth that straightforwardness so essential to oratory; and a hindrance, because the cold and lifeless abstractions of the former and the inflexible character of the latter dissipate that poetic coloring and freedom of expression without which oratory is impossible.

The article is, unquestionably, a strong statement of the latter part of the paradox, strong in the estimation of those who, when they speak of theology and Church dogma, mean the language of these rather than the inner realities that lie hidden behind and beyond it. It is a one-sided consideration

of theology and "Church dogmatism" on the one hand and of pulpit eloquence on the other, excluding the concomitants to the former and the secret of the latter. It is not surprising then that in the light of such treatment theology and Church dogma should be found to be a huge paradox, in which the evil predominates over the good and the good is oftentimes an evil unto itself.

Let it be said in justice to the writer that he recognizes fully the absolute necessity of scholastic studies in the training of the priest, and that what he has to say is said "just for the sake of stating truth, views that suggested themselves to his mind during a long course of scholastic studies". The view, however, that these studies are an obstacle to pulpit oratory is not an uncommon one; it is usually the view of those who possess little real knowledge of scholastic theology; who seldom, if ever, enter into the inner sanctuary of what, outwardly viewed, may seem

> A phantom, a shadow, a thought,
> A name upon men's lips;

and who in consequence fail to distinguish between theology and faith and between theology and the language of theology. If then I take it upon myself to play the part of a critic, it is because such views are at variance with the history of Sacred Oratory, and at variance too with my own personal convictions, to say nothing of the traditional insistence of the Church on those studies in the curriculum of her seminaries.

Following is a résumé of the writer's reflections: the learning of a priest must be preëminently scientific; he must be a metaphysician, a theologian; qualifications so essential that their absence would consign his pulpit oratory to the category of charlatanism. Now, theology is scientific, therefore rigid, formal, inflexible in its expression of truth; pulpit oratory on the contrary is artistic, therefore elastic, formative, flexible in the same expression; the former is progressive, the latter is static; the former is cold, precise, scholastic in style; the latter is and must be vivid, animated, Scriptural in style. Hence theology, without which pulpit oratory must of necessity be meaningless, is a decided hindrance to it.

In the following pages I shall limit myself to the two terms

of the paradox. I claim for theology all, so far as abstractions are concerned, and for pulpit oratory more than the writer claims, and with these concessions I propose to point out that theology, though essentially scientific in character, and stagnated, as some would have it, in sterile formulism, is no obstacle to pulpit oratory; and if obstacles to such oratory exist, they must not be attributed to theology but must be looked for elsewhere.

It goes without saying that a priest, to be thoroughly equipped for his calling, must be a theologian. This was always true, but never truer than in these days of advanced education and organized attacks on the very fundamentals of the faith. He is the minister of God's word, the custodian and exponent of the *depositum fidei*. Catholic people look to him as the champion of their faith, the vindicator of the rights and prerogatives of God, and to justify and maintain this generous confidence he must be prepared to give them bread and not a stone and to cope with the enemy without apprehension of defeat. By this we do not mean, of course, that he must possess the theological acumen and scholarly attainments of a specialist, or of one who has enjoyed the special privilege of a thorough university course; but, as the ambassador of Christ whose eternal interests he is at all times and by virtue of his apostolic office bound to promote and protect, it is not too much to insist that he must have at his command a deep, solid, and well-digested knowledge of the entire field of Catholic theology in all its forms. It must be deep, to avoid the curse of superficiality and its consequent dangers; solid, otherwise his doctrinal expositions will be weak and faltering; well-digested, that is, the real assimilation of the knowledge of theological principles and doctrines as they are in themselves, for mere book-learning extracted from manuals and compendiums and crammed into the head is not knowledge but at best a refined and dignified species of ignorance.

Now, this knowledge implies primarily a mastery of principles, both philosophical and theological, and a good working knowledge of the more important truths deducted from these principles. Indeed, than this nothing can be conceived more essential to the mental equipment of the priest. He is a master and teacher in Israel, and efficiency in any field of activity

is conditioned by knowledge and control of principles, their relative proportions and proximate inherent possibilities; hence the extent and executive potencies of the former are governed by the completeness and pliability of the latter. This knowledge, moreover, must be unified; that is, it must not consist of so many unrelated and isolated doctrines or parts, but these *membra disjecta* must be synthesized, they must be viewed as one; the mind must perceive their mutual relation to one another, their real proportions, their interdependence, their relative importance, the chain that binds them together into one complete and systematic whole. For all truths of Christianity form one organized whole, but the human mind, in consequence of its constitutional limitations, must perceive, analyze and study it fractionally, and the priest, whose primary office is that of teacher, in order to treat solidly, clearly, and intelligently any one truth or doctrine, must have some conception of its importance and the particular proportion it occupies in the grand whole.

The first requisite for a priest, therefore, so far as his mental equipment is concerned, is a clear and definite knowledge of the theology of the Church, which is to a great extent the outcome of Scholasticism. Thus far then I agree with the writer. But I must part ways with him when, from the rigid formality and inflexibility of theological expression on the one hand, and the freedom and flexibility required for oratorical expression on the other, he concludes that theology is an obstacle to oratory, or specifically to pulpit oratory. I admit that theology is scientific and that all scientific propositions are rigidly formal; I admit also that oratory is artistic, that it, like "all art, revels in transforming the plain into the beautiful", and consequently requires freedom and flexibility of expression for the creation of these various transformations; but I deny that these premises warrant the conclusion that theology is an obstacle to pulpit oratory.

It is true, in proportion as knowledge becomes ultra-physical it looses its concreteness and rises above and beyond the plane of common intelligence to that rarer and esoteric atmosphere of abstraction. It clothes itself with new words and a terminology that defeats the most ingenious efforts to translate it into popular usage. The student, until his entrance into the semi-

nary, thought as a boy and spoke as a boy. But now he is taught to think along new lines and to speak a language hitherto unknown to him. He lives in a world of abstractions and thinks and speaks of abstract things in an abstract way. But does the writer mean to tell us that these new environments so warp his mind as to eliminate from it all attachment or desire of attachment to this "amiable old earth"? that the study of abstract forms robs the student of all consciousness of concrete existence and therefore renders him incapable of meeting practical life in a practical way, or of dealing with common sense in a common sense way? There are cases of course in which this is true, and hence cases in which scholastic studies are an obstacle to pulpit oratory. Men who are constantly and exclusively preoccupied with the study of scholastic theology and abstract situations, whose thoughts and ideas are clothed in a language unintelligible to the common mind, who are treacherously unsympathetic with the feelings, internal longings, and aspirations of their fellow-men, and to whom the world is as though it were not—such as these may be keen and discriminating academic disputants, but unless their ability be exceptional and many-sided they will never succeed in addressing with effect the popular mind. But these cases are rare and far-between; they are exceptional and do not constitute the rule and therefore do not justify the writer's conclusion. Any one possessing only a partial acquaintance with the history of Sacred Oratory knows that the greatest pulpit orators and most successful preachers in the history of the Church owed their success and oratorical triumphs to their profound knowledge of theology. They knew their theology, and the faith that they preached was to them a living faith; therefore they spoke with conviction, with feeling, and with a sacramental earnestness that could not but mould and shape men to their purpose.

In the foregoing sentence I touched upon a point that deserves more than a cursory notice; namely, the fact that theology is not faith and *vice versa*. The failure to recognize this and the consequent confusion of the two, is the result of a surface study of theological science, and the prolific source whence issue those quack notions and irrational howls that we hear occasionally about scholastic studies being an obstacle to

preaching. The fact of the matter is that those who insist on pointing out this obstacle have barely an alphabetical knowledge of theology; and as to the meaning of pulpit oratory, it is no exaggeration to say that they are ignorant of it. Should any one attempt to formulate a definition of pulpit oratory from the information conveyed by the article before us he may succeed, but his definition will not be a Catholic one. I quote:

> You must be subtle to save yourself from botching the explanation of the most Holy Trinity. You must be able to divide and subdivide ideas in the refining process a great deal before they will be sensitive enough to catch even a fugitive impression of such a fugitive truth as the Incarnation. *You must mount high in abstraction to escape the meshes of imagination in considering and explaining to the people doctrinal points from the pulpit.*[1]

In other words, if in explaining the mysteries to the people you do not mount high in abstraction, if you do not use all the distinctions and abstruse technicalities that have been used by theologians for the last thousand years, you will botch your explanation; if, on the contrary, you do mount high, your oratory will be a huge farce, because abstract situations do not lend themselves to the freedom of oratorical expression. In either case your efforts will be a failure and those who preceded you in explaining these mysteries to the people, to say the least, wasted their time and energies by beating the air.

But lest I forget, let me state here by way of parenthesis that the mysteries of our religion have been explained to the people in the past and will be explained to them in the future; and as in the past so in the future, neither will the explanation be a botch nor the oratory a farce. There will be men in the future as there have been in the past who will ascend the pulpit, not to give the public an exhibition of their ignorance but to preach "Jesus Christ and Him crucified . . . not in the persuasive words of human wisdom, but in shewing of the spirit and power." It savors too much of Protestantism to assume that our faith is so inextricably interwoven with scholastic theology and united with it in a union approaching so near the sacramental, that any attempt to explain or teach the

[1] Italics mine.

former without due regard for the abstract preciseness, formalities, and technicalities of the latter involves the liability of departure from revealed doctrine and the consequent repressive fear of "stretching truth to the snapping-point" in a moment of oratorical forgetfulness. That the assumption is false and has its origin in a total misapprehension of Catholic doctrine is evident and needs no words of explanation. The Church always distinguishes between faith and theology; the former is divine, the latter human. Faith is the revealed word of God; theology, though objectively a supernatural, is formally a human science, constructed by human reason operating on data partly revealed and partly natural. The revealed principles of theology are the articles and dogmas of faith; the natural are drawn from philosophy.

I take the liberty of explaining the distinction more fully. The articles of faith, considered in themselves, as absolutely true and with reference to the *prima veritas revelans*, remain unchanged and unchangeable. Whether revealed or unrevealed, whether received by man with humility or rejected with scornful pride, they are ever the same. "Jesus Christ yesterday, to-day, and the same forever." But to be of practical value to us, to create in our lives that divinity which was the object of their revelation, they must be considered with reference to ourselves; they must be appropriated and assimilated; must be viewed as principles stripped, in a sense, of their supernatural character, and made the basis of rational operation. For faith is essentially a vital principle, replete with supernatural facts, actions, and beings, and to appreciate in some measure its full significance and eternal potentialities we must seek to understand it so far as it is intelligible, to apprehend its various relations with ourselves, with our higher conceptions and aspirations, with our individual reason, with the collective reason of mankind, and with the entire universe. The theologian takes the dogmas, articles, or definitions of faith and uses them as principles or premises. They constitute his basis of argumentation. He combines them one with another or with truths known from reason, and deduces from them further conclusions. The resultant doctrinal system is known as the "Philosophy of Faith" or simply as "Theology"—that is, the reproduction in the human mind

of all revealed truths in their scientific form and relations and reduced to an intellectual system harmonizing with the whole body of truth whether known by reason or revelation. Hence faith, considered in itself, is simply the revealed word of God; considered in its relations to the whole world of being and intellect, it is the same revealed word plus its translation into the forms and terms of philosophy and reduced to scientific unity.

Now in this vast doctrinal system the divine and infallible guardianship of the Church extends itself only to revelation, to the entire body of revealed truth; but the exposition of this revelation, its expression in scientific terms of philosophy, is the work of human reason and as such does not fall within the jurisdiction of her infallible teaching prerogative. All the mysteries of our religion, such as the Trinity, the Incarnation, the Atonement, Last Judgment, Grace, the efficacy of the Sacraments, etc., are of faith and must be accepted as belonging to the *depositum fidei*; but their explanation in so far as they are explicable, their analysis and synthesis, are not faith but theology, and in so far as they represent the work of reason, the mind is free, that is, not bound by the teaching authority of the Church; provided, of course, it does not go against or in any way deny, pervert, or disfigure the revealed word or principle.

The primary purpose of theology is to explain and to defend the faith. Hence the priest studies it and must know it, not for its own sake, but to explain the faith to the people and to defend it against the attacks of enemies. When we say that a priest must know the theology of the Church, we mean that he must know the scientific explanation of the faith entrusted to the keeping of the Church; and this scientific explanation is intended, not as a means of preaching the faith to the people, but as a means of safeguarding him against error. The pulpit orator, in his doctrinal expositions, must be governed by philosophy, but he must not formally philosophize; he must know his scientific theology, but in preaching the faith he must eliminate science and bring his explanations down to the comprehension of the common mind. Every sermon is in itself, or at least should be, nothing but theology, dogmatic, moral, or ascetic; the difference being only in the presentation.

The preacher must bear in mind however that there are two aspects of theological science: the one purely speculative and systematic, the other practical and popular. If a sermon be too scientific, it is above the reach of the common mind; if too popular, it ceases to be a sermon. Consequently, to be conducive to good results it must have for its basis scientific theology, but its development and presentation must be practical and popular. The fundamental truths of religion must be brought within the ken of the popular mind; the subtleties of the schools must be translated into the language of the people; and then only has pulpit oratory accomplished its mission, when scientific theology issues in good Catholic living and in consolidating the basis of Catholic faith and devotion.

The writer tells us furthermore that the Church's dogmatic method of teaching is a hindrance to pulpit oratory. Says he:

> But the Church's dogmatism is a hindrance to Eloquence as well as a help to it. And why? Because it is scientific, and Eloquence is artistic. All scientific propositions are rigidly formal. By this we mean that they express a truth in a precise way and as a consequence a slight change in expression may effect a change in the idea. Hence, like glass, they must be handled with care. A conscientious Catholic is scrupulous in the use of conciliary propositions, out of reverence for the truth they contain. And in handling them he feels like a kind of Shylock with his conscience saying to him: "If thou cuttest more or less, be it so much as makes it light or heavy in the substance or the division of the twentieth part of one poor scruple; nay, if the scale do turn but in the estimation of a hair, thou diest." If he be an orator he is in a predicament. For, he would like to grasp at the truths and throw them into expressions of his own after the impulsive manner of an orator. But he has reason to fear that in his fine frenzy, his elastic mind may stretch truth to the snapping-point; that his formative mind, instead of only new expressions may form new propositions out of the old.

That is to say, the priest when explaining the faith to the people must walk warily. He must "express truth in a precise way", for "a slight change in expression may effect a change in the idea". He cannot depart from that scholastic form in which the truth is set and clothe his ideas in thought-forms of his own making. Should he preach the truth in terms taken from some exoteric philosophic source, or descend

to the level of the popular mind and seek to express his abstract ideas in popular language, he may find himself outside the border-line of orthodoxy—the sport of sects and fashions that beset the historic path of Christendom.

In the face of all this what is the orator to do? That he must walk warily we have no disposition to deny; for this all must do to whom has been entrusted the keeping of a priceless treasure. But that this necessity arises from the formal character of scientific propositions and the stiff and inflexible terms in which the Church expresses her definitions and dogmas, we cannot admit; and the writer will perhaps be not a little surprised if we tell him that the very contrary is the truth; that is, that scientific propositions and Church dogma, instead of being a hindrance, are the safeguards to oratory; that they, so far from restricting the freedom of the orator, give him that very freedom which is so essential to his profession. For they point out to him his limits, the border-line that separates truth from error. For the terms of the proposition or definition do not make the dogma, but they contain the dogma; they are not the truth, but they contain the truth; and he that would preach the truth must first break through the language of the definition, go behind and beyond it and assimilate its contents. The definitions and conciliary propositions of the Church do not constitute a part of the revelation, but their purpose is to vindicate it from error. They do not make the faith nor do they cover the whole field of revelation, but only so much of it as has been made the subject of controversy or denial. They are, it is true, rigidly formal and inflexible, but the truth they contain is elastic, flexible, as flexible as any truth not embodied in philosophic terms, for in this respect it partakes of the nature of the human mind of which it is the object, and consequently submits without a shadow of protest to all the flexibilities which the mind is able to impose on it. Hence while the Church has chosen to embody her dogmas in abstract terms of Aristotelian philosophy, it must not be forgotten that she is concerned only indirectly with philosophical truth. She has no revelation of philosophy to communicate. Her aim and mission is to teach and safeguard religious truth; and when she teaches truth in formal and precise terms of philosophy, these are designed not

to explain the truth but only as means of protecting it against human rashness, ignorance, and error. They were never intended to be adopted as a means of explaining and preaching the truth to the people; their purpose is to determine scientifically the value of the truth they embody and to shield it against corruption or loss, as was the case with the Gentiles of old, and as is the case with the sects of modern times. The commission of the Church is not to preach Scholasticism but the Gospel, the word of God. Christ revealed Himself not to the wise and prudent, but to little ones and to the poor; not to philosophers and theologians, but to fishermen and peasants. He spoke to them in their own simple tongue. He addressed them as men, as living men, not as abstractions, and made fidelity to His word a condition of discipleship with Him. "You shall know the truth and the truth shall make you free." [2]

But there is another difficulty in the paragraph quoted above. Granting that the writer is aware of the distinction between the truth and the formula that contains it, why should the orator "have reason to fear that in his fine frenzy, his elastic mind may stretch *revealed* truth to the snapping-point", any more than a truth not revealed? Why should "a conscientious Catholic be scrupulous in the use of conciliary propositions, out of reverence for the truth they contain", and less scrupulous or perhaps unscrupulous in the use of any other true proposition, be it political, social, scientific, or literary? These questions are by no means expressive of irreverence for revealed truth, or indicative of a disposition on our part to attach the same degree of reverence and significance to the truths of faith and those of mathematics or any other purely natural science. The degree of reverence that attaches to any truth, as well as its value and importance to the eternal interests of man, are gauged by its inherent possibilities to mould the inward and outward life of man after the example of his Divine Master. Hence revealed truths, by the very fact of being revealed, always command a reverence and significance vastly superior to that of any truth of the natural order. But this should not lead us to infer that these latter may be treated indifferently or irreverently, or that an elastic and formative

[2] John 8:32.

mind may not stretch even these to the snapping-point. The conscientious Catholic who is scrupulous in the use of conciliary propositions out of reverence for the truth they contain, and unscrupulous in the use of any other true proposition, whether political, social, literary, or scientific, is not a conscientious Catholic at all; for he is throwing away with one hand what he would preserve with the other. Truth is one, one organized whole; and no fraction of it can be denied, perverted, or treated unscrupulously without thereby, at least remotely and indirectly, endangering the whole. Truth is from God, therefore divine, and in whatever order it is found it has its unity and complement in His Church. All principles, no matter to what department of knowledge they may belong, are related to the principles of theology, and only in the light of these can we see their true value, their real relations and relative proportions. Hence the dictum of the Schoolmen, "Theologia est scientia scientiarum." Consequently, theology being the queen of sciences, there is in every great question involved a question of theology; and there is no error, whether political, social, literary, psychological, or ontological, which in its final analysis is not an error against faith or the denial of some truth taught by the Church. It is true, the Church is not officially concerned with errors that are only remotely and indirectly against faith, but it is none the less true that every error, in whatever department of thought it may exist, harbors the germs of heresy and if reduced to its ultimate consequences would involve the denial of some element of the faith entrusted to the keeping of the Church. To quote the significant words of Melchior Cano: "Quemadmodum morbi quidam lethales sunt, alii vero non interficiunt quidem hominem sed afficiunt tamen valetudinem; sic errores quidam non fidem extinguunt sed obscurant; non evertunt sed infirmant, morbumque afferunt, non exitium. *Sicut ergo quod saluti est noxium, vitae id quoque noxium est; ita quodcumque sanae doctrinae adversatur,* hoc fidei est etiam quodammodo adversum." [3]

This is an important fact; one also which is unfortunately too often disregarded. It goes without saying that the handling of a revealed truth demands on the part of the orator the

[3] De Locis Theologicis, Lib. XII, Cap. IV.

exercise of greater care than does one not revealed, for no error is heresy which is not directly and immediately against some proposition of faith; but this does not mean that the latter may be perverted or treated indifferently, or that the perversion involves little or no consequences.

The statement therefore that dogmatic and scientific propositions by reason of their precise and formal character do not lend themselves to the imaginative and constructive mind of the orator is false, and springs from a misapprehension not only of Catholic doctrine but also of the essential requisites of theological knowledge. In its ultimate resolution it is only another way of formulating the objection that the official theology of Catholicism is hopelessly antiquated, so bound up with metaphysics and all the jargon of the schools that it defies translation into modern usefulness. It reminds us of the 64th condemned proposition of Michael de Molinos, the Quietist, in which he states that "Theologus minorem dispositionem habet quam homo rudis ad statum contemplativi." And he assigns four reasons, of which the last one is that "caput refertum habet phantasmatibus, speciebus, opinionibus et speculationibus, et non potest in illum ingredi verum lumen."[4] As though *phantasmata, species, opiniones*, and *speculationes* make theology. Yet it is safe to say that this is usually the conception they have of theology whose knowledge is no deeper than the surface.

But, before proceeding to condemn scholastic theology and relegate it to the limbo of forgotten systems, would it not be better to examine ourselves and see that perhaps the fault lies not so much with theology as with ourselves? that theology after all is right, and if any opposition exists between it and modern intellectual demands, between science and oratory, that that opposition has only a logical existence and must be attributed to our own, often vincibly, defective grasp of the inner realities of that much-abused system of scholastic theology? St. Thomas opens his *Summa Contra Gentiles* with a disquisition on the "officium sapientis", and there tells us: "Sapientis officium est *veritatem divinam*, quae antonomastice est veritas, *meditari, et meditatam eloqui*"; that is, he must acquire a

[4] Denzinger, Enchiridion (1900), n. 1151.

knowledge of the truth by contemplation and then communicate it. The task therefore of him who would preach to the world the truths of salvation, is twofold: first he must possess them himself, and secondly he must communicate them to others.

It is no exaggeration to say that too much time and thought are wasted by many in cramming their heads with formulas and definitions, and too little effort is made to digest them and assimilate their contents to their mental life. They pay too little respect to reason and intellect and seem to forget that *to think* is the essential function of the rational soul. They learn, parrot-like, what others have said and thought, and consequently what they say must be said in the precise way in which others have said it, for a slight change "may effect a change in the idea". They know the jargon of the schools and, in their own estimation, know also their theology. They speak of "simpliciter" and "secundum quid"; of "materia" and "forma"; of "natura" and "persona"; they will tell you that the rational soul is the "forma substantialis" of the body; they will pronounce eloquently the high-sounding words "scholastic philosophy and theology"; but ask them for a precise and straight-to-the-point explanation of these terms; ask them to tell you something about Scholasticism, its meaning, history, and chief representatives; ask them to define philosophy and theology, to give an intelligent explanation of the definitions, to point out the line of demarcation that separates one from the other, or, if united, what is the bond of union; and as a final test of their theological learning ask them to give the essential elements of a "definitio essentialis", and they will either reply in the irrational and unintelligible dialect of the bird or be as dumb as an Egyptian mummy. If such knowledge be characterized as theological, then I not only agree with the writer that theology is an obstacle to pulpit oratory, but I declare with all the emphasis at my command that theology renders pulpit oratory intrinsically impossible.

Knowledge is a golden word. It is, unfortunately, also a much-abused word, and this abuse is emphasized by Catholics no less than by non-Catholics. It is the cry on every side. All seek it, yet few find it. Many claim to possess it, yet few

recognize it when brought face to face with it. Daily contact with the false and shallow has brought on intellectual myopia; and if now and then in our more serious moods it be given to us to see the true, there is a tendency, the outcome of our own superficiality, to identify it with genius or with imbecility.

> For what the lips have lightly said
> The heart will lightly hold;
> And things on which we daily tread
> Are lightly bought and sold.
> The sun of every day will bleach
> The costliest purple hue,
> And so our common daily speech
> Discolors what is true.

But space will not permit me to philosophize on this point. Let it be said that "all that glitters is not gold", and all that passes under the name of knowledge is not knowledge. Knowledge is made of "sterner stuff", and he who would possess it must first divest himself of all prejudice to individual effort, and realize that life is a serious affair and that he has a serious part to play in its eventful drama. It consists, to quote Cardinal Newman, "not merely in the passive reception into the mind of a number of ideas hitherto unknown to it, *but in the mind's energetic and simultaneous action upon and towards and among those new ideas . . . It is the action of a formative power, reducing to order and meaning the matter of our acquirements; it is a making the objects of our knowledge subjectively our own, or, to use a familiar word, it is a digestion of what we receive into the substance of our previous state of thought.*" [5]

The theological formula and definition, as was pointed out above, do not make the truth, but they contain the truth, and the preacher who would explain this truth to the people, must go behind and beyond the words of the definition, must strip off the envelope and by assiduous contemplation assimilate its contents, make it a part of his own interior life. A mere surface study of any science that deals with the unseen inevitably results in sciolism and quackery and is unworthy of the name of knowledge. And that this is too often the case no one will deny who uses his eyes to see and his mind to think. Too

[5] Idea of a University, Dis. VI. Italics mine.

many who take upon themselves the office and responsibilities of the minister of God's word neglect the first part of their task—*veritatem meditari.* They forget that the Seminary was never intended to teach them theology, but to teach them how to study it, how to acquire a knowledge of it. They forget too that their real work of study and of brushing away ignorance begins with the completion of their theological course. And it is those who possess only a smattering of theology, who cram their heads with meaningless terms and abuse reason and intellect by their indifference and indolence to do any thinking that might be called their own, who bring contempt and discredit on scholastic theology. The orator who would like to grasp the truths and throw them into expressions of his own making "after the impulsive manner of an orator", is at liberty to do so, and can do so, provided he knows the truth, provided he has penetrated into and contemplated the inner mysteries of what outwardly may appear a meaningless formulism; and if "he has reason to fear that in his fine frenzy his elastic mind may stretch truth to the snapping-point", it is because he does not know the truth, in which case he has no right to speak from the pulpit. I might observe *en passant* that there are exceptions to every rule. Among those who know there will always be found some who by reason of fear or want of self-command, or for some other cause, are unable to translate their knowledge into words. But these are exceptions and need not detain us. It is a law of the human mind that whatever is really known can be communicated. "Verbaque praevisam rem non invita sequentur." Mere intellectual apprehension of the truth is not enough; to know it it must be appropriated and assimilated, and to bring about this assimilation there is but one way, to pay due respect to our rational nature, to be convinced and to be actuated by our conviction that the essential function of the rational soul is *to think* and *veritatem meditari.* We do not learn truth by reasoning or discursive process, though speculation and discursion are indispensable in that they serve to remove difficulties, to penetrate the language of theology and to reduce to logical order our intellectual acquisitions; but we acquire a knowledge of the truth, that is, make it a part of ourselves, only when we stand in its presence, when we stand face to

face with it and contemplate it; and the more profound and complete that knowledge, the greater will be the freedom of the orator to translate it to others, not in a cold and unattractive manner, but in such a way that its beauty and majesty, its power and efficacy, will appeal to the popular mind and popular heart.

This translation of the truth to others—*meditatam eloqui*—constitutes the second part of the orator's task. From what has been said thus far it is not to be inferred that a thorough and all-around knowledge of the subject is all that is required to make the orator. Oratory or eloquence is the product of two factors: one intellectual, the other physical. The orator must have a face-to-face knowledge of the truth he wishes to impress upon his hearers; he must possess a lively imagination and such a mastery of language as will enable him to present the truth with precision, ease, and elegance; but above and beyond this he must possess that supreme quality which is the secret of all oratorical success—earnestness. He must be in earnest; he must speak with conviction; he must himself feel, be charged with, and vitalized by, the truths to be driven home. Cardinal Newman says somewhere (I have forgotten the exact reference) that the great secret of eloquence is to be in earnest. Never speak as one who doubts. See the end, bright and clear, but see also the obstacles and length of the road, and the deep convictions of your mind will stamp themselves irresistibly upon your hearers. A sermon may be most carefully prepared; it may be full of thought elegantly expressed; it may conform to all the demands of logic; yet, if delivered in a cold, phlegmatic manner and by a speaker whose words issue, as it were, from an iceberg, it may tickle the ears of the audience but it will never create conviction or produce even a moral impression. On the contrary, a production which in intellectuality is far inferior to it; every second or third word of which is mispronounced; which is full of bad grammar, bad rhetoric, and bad logic, but which issues from a heart that burns with charity for Christ and for souls, every word of which is uttered with a downright earnestness and sacramental power, such a sermon we declare, though not a sacrament, is indeed the next thing to it. Words which do not come from personal conviction, which issue from no deeper

and warmer source than the lips, are idly spoken. Simply to utter truth is not enough, the speaker must show physically, by gesture, voice, and looks, that the truth which he utters is to him a living, vital reality. To speak to the heart he must speak from the heart. *Pectus est quod facit disertum.* To affect others by his words he must first be affected himself or, as Horace would express it,

> Si vis me flere dolendum est
> Primum ipsi tibi.

The two essential requisites for a preacher, therefore, or for any public speaker for that matter, are *knowledge* and *earnestness.* Those who lack the first, always fail, even should the gods have been kind enough to grace them with what is usually termed the "gift of gab". Those who possess the first but lack the second, if they do not fail entirely, leave at most only a weak impression on their hearers. Are we then to blame theology for these failures? The writer of the article before us wonders what metaphysics would have done for three Gospel-preachers, John the Baptist, St. Paul, and the Boy Jesus. Would the first have been the preacher that he was if, instead of coming from the desert, he had come from a school of Aristotle? Would the second still electrify us if he had studied the *Contra Gentiles?* Would the Sermon on the Mount still live, if the Boy Jesus, instead of being nurtured on the Holy Books, had advanced in the knowledge of Grecian growth? These questions are unworthy of serious consideration, and we dismiss them therefore with the advice that the writer read carefully the life of St. Augustine, of St. Francis Xavier who converted a world of heathens, of St. Vincent Ferrer, St. Louis Bertrand, and a host of others, and see what metaphysics did for them. Have metaphysics changed since their day? Have the principles of oratory changed? Or has human nature changed? Let modern fault-finders study their theology as it should be studied, and if brains are wanting let them learn it where hundreds of others have learned it, at the foot of the Cross, and they will cease to find fault with it. Let meditation take the place of the sporting-sheet, and the Scriptures that of cheap popular literature; let them contribute to the cause of the Catholic

press instead of supporting the yellow journals and a literature that is essentially pagan; if they have time to kill, let them kill it by visiting the poor instead of catering to the rich and to the "smart set"; when they preach the word of God, let them preach it with only one-twentieth of the zeal and earnestness that characterized the preaching of St. Paul, and we shall have less ignorance, effeminacy, and flippancy amongst us, more and better Catholics and fewer socialists.

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THE MORALITY AND LAWFULNESS OF VASECTOMY.

IN the March number of the REVIEW of last year the Rev. Fr. Stephen M. Donovan, Professor at the Franciscan House of Studies connected with the Catholic University of America, discussed a practical problem in moral theology. The question was suggested by a surgical operation performed in a number of reformatories and public institutions of correction as an easy and safe way of preventing hereditary physical and moral degeneration. The operation had been recommended to the State Boards of Charity and Education as a means of lessening crime, and thereby minimizing the responsibility and expenditure for the maintenance of public order and the housing of criminals. Father Donovan cited instances to show that measures were being actually adopted in many places to obtain legislative protection and coercive authority for the practice. Since the question is one of ethical importance for the physician, the criminal lawyer, and the State official, as well as for the priest who acts as moral adviser in such cases, it demands the attention of the moralist. As a matter of fact a law had been enacted in the State of Indiana as early as March, 1907, to oblige the officers of every institution entrusted with the care of confirmed criminals, idiots, rapists, and imbeciles, to appoint upon its staff, in addition to the regular institutional physician, two skilled surgeons of recognized ability, whose duty it shall be, in conjunction with the chief physician of the institution, to examine the mental and physical condition of such inmates as are recommended by the institutional physician and board of

managers. If in the judgment of this committee of experts and the board of managers, procreation is inadvisable, and there is no probability of improvement of the mental and physical condition of the inmate, it shall be lawful for the surgeons to perform such operation for the prevention of procreation as shall be deemed safest and most effective. Similar laws have been passed in Connecticut, California, Utah, and elsewhere.

In view of these facts and the interest taken in the subject by the section on "Preventive Medicine and Public Health", of the American Medical Association,[1] the opening of the controversy by Fr. Donovan brought to us a number of inquiries from priests, Catholic health officers, and physicians, as to the attitude which a Catholic is in conscience bound to take should the subject be brought before them in a practical way, or indeed proposed for discussion, the issue of which might largely influence the opinion of the persons who control our actual legislation.

We regret that the conditions of the controversy at the time did not permit us to answer definitely these questions, since a satisfactory solution depended not merely on the right recognition of moral principles, but also upon certain facts the bearing of which was not quite clear. These facts needed to be made clear by discussion, not only with theologians but with medical experts as well.

Accordingly we solicited articles on the subject from representatives of different schools of moral theology. Among these were Monsignor De Becker of the Louvain University, who gave an opinion practically adverse to that of Fr. Donovan. He kindly obtained the opinion also of the Jesuit Professors Vermeersch, De Villers, and Salsmans, which was in the same sense. Their decision in the matter was based on the principle that a surgical operation which involves a notable mutilation not necessary for the conservation of life is contrary to the moral law.[2] The argument, substantially stated, is: "In se mutilatio est gravis ex eo quod privationem functionis propagationis speciei secum fert." To this Fr. Donovan re-

[1] See report on the subject by Dr. C. H. Sharpe, of Indianapolis, at the sixtieth annual session of the American Medical Association.

[2] Cf. ECCL. REVIEW, Vol. XLII, March, 1910, p. 271; April, p. 474.

plied (May, p. 599) that the operation in question was not to be regarded as a grave mutilation, since the "privatio functionis propagationis" applied only to certain individuals; that the individual as such was not bound to the "obligatio procreationis"; furthermore, the individuals here in question are not merely defectives but criminals, against whom the State has a right to protect its members, just as it has the right to keep in confinement lepers, criminals, and the insane, even though it limits thereby the natural rights of the individual and the "propagatio speciei"; finally, the mutilation in question is, according to the opinion of reputable physicians, not necessarily permanent in its effect, but permits, if need be, of rehabilitation by some process of treatment or a subsequent operation.

To this plea another writer [3] adds that, since according to the testimony of some physicians the operation frequently produces moral reform in the individual by lessening the temptation or rather by strengthening his will power to resist it, the performance of vasectomy would seem to be recommended by the good it effects in the moral order.

The next writer to take up the question was P. Rigby, Professor of Theology at the Dominican College in Rome. He partly reasserted the position of Dr. De Becker and the Louvain University Professors, and by erudite arguments from St. Thomas established a distinction between the natural and the spiritual right involved in the contention regarding the lawfulness of the act.

Simultaneously P. Th. Labouré, O.M.I., a professor in the diocesan seminary of San Antonio, took the opposition side, and defending Fr. Donovan's plea, brought forward new arguments against Dr. De Becker's position, and against P. Rigby's.[4] These arguments in favor of vasectomy were sustained by "Neo-Scholasticus" in the September issue of the same year.

In the meantime the matter had been taken up by the chief theological periodicals in Europe. The majority of these contented themselves with reproducing the arguments on one

[3] Perplexus, ECCL. REVIEW, p. 602.

[4] ECCL. REVIEW, Vol. XLIII, July, 1910, p. 70 and p. 80; September, p. 310 and p. 320; November, p. 553.

side or the other as they had been stated in the REVIEW. P. Wouters, C.SS.R., in the *Nederlandsche Katholicke Stemmen*[5] made an exhaustive analysis of the discussion, in form of a *Casus Conscientiae de Vasectomia* in which he concludes against the lawfulness of the operation both as a remedy and as a penalty. The able résumé of P. Wouters had been partly anticipated by the eminent Spanish theologian P. Ferreres, S.J., who wrote against the lawfulness of the operation, in two articles that appeared in *Razon y Fe.*[6]

Despite the array of learning displayed by the writers on both sides of the discussion there remained a feeling among the practical moralists that the *rationes* of the subject had not been exhausted. The question of fact as to the character of the operation, in the sense that it presented a "gravis mutilatio", was not fully cleared up; for, if the immediate effect which it produced might be neutralized in any way so as to leave the "facultas generandi" permanently unimpaired, the arguments against the lawfulness of the operation would be considerably weakened.

When therefore the statements of both sides to the controversy had been sufficiently laid open for comparison, the Innsbruck theologian, P. A. Schmitt, S.J., began an impartial examination of the reasons thus far advanced for and against Vasectomy. We take the liberty of giving a summary of the learned author's analysis of the subject as it was published in the *Zeitschrift für Katholische Theologie.*[7]

P. SCHMITT'S ARGUMENT.

A survey of the reasons hitherto advanced both for and against the lawfulness of Vasectomy shows that there are serious grounds for either opinion, but also that on both sides exist assumptions which are not based on certainty. Thus, since there is disagreement among theologians, for example, regarding the effect of this operation as inducing the impediment of matrimony called *impotentia*, the conclusion deduced on either side of the assumption must remain doubtful. The same difficulty arises about the relative estimate of the benefits

[5] January, 1911, pp. 19-28.
[6] Vol. XXVII, July, 1910, p. 374, and Vol. XXVIII, Oct., p. 224.
[7] I Quart., 1911, p. 66.

involved in the performance or non-performance of the operation. To eliminate these doubts as far as possible P. Schmitt seeks an approach to the solution from another side.

" Just as the act of homicide so also that of mutilation cannot be said to be wrong under all circumstances. So long as we have in view only the object, the act is in the moral order neither good nor evil. It may be lawful if done in self-defence, for the preservation of one's health, for the protection of morals, for the sake of retributive justice. On the other hand it may be unlawful when, for instance, there is question of an innocent person, or of direct bodily harm to another person when not merely the act in itself but the intention aims at another's injury.

"Accordingly the act of mutilation can be judged in its full moral value only when we consider the intention of the person who performs it, the circumstances which accompany it, and the effects which flow from it.

" Now every surgical operation of this kind implies an action which has two effects, a bad one and a good one. To make it lawful moralists require four conditions:

" (1) The action which is the cause of the two effects (good and bad) must itself be good or at least indifferent.

" (2) The good effect must, as well as the bad one, be the immediate consequence or result of the act as a cause; that is to say, the good effect must not be so subordinate to the bad as to be attainable only through the latter.

" (3) The bad effect must not be intended, neither immediately nor remotely (" neve sit periculum pravae intentionis vel pravi consensus postea futuri); it can at best be admitted or tolerated as absolutely unavoidable.

" (4) There must exist a relatively grave cause for undertaking the act.

" If one of these conditions be wanting, the intention of evil necessarily predominates, and this intention renders the act bad, although it may in itself be good. Where the first condition is wanting, and the act in itself is evil, there can be no lawful aim, since the *finis operantis*, however good, cannot satisfy the *finis operis*, which is bad. If the second condition is not verified, it is impossible to conceive of a good intention which is not directly bound up with a sinful intention, since it

assumes that the good cannot be reached except through the evil. The third condition is plainly requisite to make the act lawful. Finally, there must be grave reasons which outweigh the risk of performing an act that is in itself injurious to the interests of physical or moral life; any wanton mutilation would indicate an inclination toward evil implied in an act ordinarily forbidden."

P. Schmitt finds that in the discussion of the subject the writers on both sides have laid stress upon the first and fourth conditions, but have lost sight of the second and third. These however contain the crucial test that must determine the morality of the action in question.

The real cause whence the twofold effect, good and bad, proceeds in the case is the operation of vasectomy itself. This operation, although apparently a slight incision upon a small vessel, produces a serious effect, analogous to the severing of the optic nerve which connects the organ of sight with the brain; in both cases the result is a paralysis of the corresponding organic function.

As for the good result, intended, namely the prevention of hereditary disease, all will agree that it is desirable in itself.

The evil effect which is to be admitted for the sake of attaining this desirable result, without however being intended (since that would be obviously unlawful), is the withdrawal of the power of generation. This withdrawal involves a number of elements in the physical and moral well-being of the patient which must not be overlooked if we want to estimate its moral worth. According to the judgment of the conscientious physicians whom P. Schmitt consulted, there is considerable risk involved in an operation which severs the *vas deferens* and leaves the two severed portions without further treatment. Again, several Spanish surgeons cited by P. Ferreres also attest the invariable consequence of such operations to be *atrophia testiculorum;* sometimes this atrophy sets in rapidly and causes death; in other cases there is a gradual decay. This process of physical degeneration is accompanied by a general lowering of the vital functions similar to that which accompanies castration, an operation which for this reason has been stigmatized by the reputable portion of the medical profession as a crime against humanity.

Furthermore, P. Schmitt states that the assumption of the restoration of the "facultas generandi" is without sufficient ground. True, an operation which will successfully unite the parts of the duct that has been severed, so that it may again properly function, is possible; but such an operation would have to take place before atrophy has really set in, that is to say very shortly after the performance of vasectomy. Now this is, under the circumstances of the proposed case, out of the question, since it would frustrate the ostensible purpose for which vasectomy is recommended.

Finally, since, according to the admission of the advocates of vasectomy, the "aptitudo ad coitum", and hence the "libido, sed imperfecte satiata", remains, it follows that none of the noxious consequences incident to the dangerous habit of onanism will cease in the case of degenerate criminals.

It follows that vasectomy, even when viewed in its purely physical consequences, cannot be considered as a slight mutilation.

As regards its moral aspect we have to consider the following facts. The faculty of generation has been given by the Creator to man in a way different from that of the brute animal. The beast exercises its faculty solely by an instinct which at the same time limits and regulates its use for the preservation of the species; it is not so with man. In him the free and healthy use of that faculty requires the exercise of his will power and the regulating influence of his reason. Thus he becomes responsible for its use and abuse, and this responsibility is universally recognized. While therefore the mere animal may be deprived of its *physical* power to generate, for any good and useful reason (since there exist no other means of preventing the exercise of it), man may resort to other means. He can be influenced in the exercise of his free determination by education and by the strengthening of his will power; so that self-government, voluntary renunciation, useful legislation which his reason recognizes and approves, may cause him to refrain from marriage, since it is not absolutely necessary to his well-being. In this way he is deprived of the voluntary use of his "facultas generandi," but not of the physical ability to use the faculty for good. This is an important distinction.

A person then may voluntarily renounce the exercise of a faculty for the sake of a higher good; but can we therefrom argue that he has the right to destroy that faculty? Imprisonment, for example, even for life, may deprive a man of the free exercise of his faculty, but it leaves him the faculty itself; so that if he happens to be pardoned, he enters at once upon his right to use it. A person may renounce for a good reason the use of his eyes, or his tongue; but it does not follow that he may lawfully cut out these members and deprive himself of the physical power to use them.[8]

Of the four conditions mentioned above, the second is not fulfilled in the case of Vasectomy; that is to say, the desired good effect of preventing degenerate offspring is not the first and immediate effect of the operation, but only a consequence of the first effect, which deprives the person of his "facultas generandi". The act of depriving a person of this power (which act is, as shown above, evil because contrary to the purpose of man's creation) becomes the means for the attainment of a good end, namely the prevention of degenerate offspring. But it is never lawful to do evil in order that good may result therefrom. The operator cannot pretend that he does not intend the evil, though he may not wish it as the chief result of his action. As a matter of fact he intends it directly, because he cannot arrive at the good he wishes to accomplish without performing the unlawful act of a direct and grave mutilation.

Very different is the case of a person who performs an operation for the purpose of saving the life of a patient suffering from tubercular affection of the organs of generation. Here the direct and primary intention is to remove the tubercular portion, and the direct and immediate effect of the operation is its very removal. The fact that it also takes away the "facultas generandi" is not intended, though permitted. The operator would preserve that faculty, at least in part, if the primary purpose of the act permitted it. It is not a case in which the "facultas generandi" is destroyed in order to secure health, but the preservation of health makes it necessary to destroy an organ which is diseased and infectious, though it also happen to serve the function of procreation.

[8] Cf. St. Thomas II, 2, q. 65, a. 1, ad 3.

The contention that Vasectomy serves as a penalty is, according to P. Schmitt, hardly tenable under the circumstances, simply because it does not punish. If on the other hand it produces the deterioration incident to the operation of castration, then the practice of Vasectomy is to be deprecated on the same humanitarian grounds which designate castration as barbarous and unworthy of a civilized people.

P. Schmitt rightly argues that, if the plea for Vasectomy in the sense proposed by the advocates of coercive legislation be consistently followed out, it would have to be applied not only to weak-willed degenerates and mentally defective criminals, but to those equally weak who are affected by tuberculosis, excessive alcoholism, the sexually morbid in certain stages of disease, and indeed to many other conditions of life in which heredity becomes the immediate source of mental or physical defects cumbersome or dangerous to the commonwealth. Legislation would thus be degraded to a system of human breeding and natural selection as applied to animals in a stockfarm raised for prize exhibition.

And would not such a system lower very much more the moral standard of mankind, inasmuch as it would open the way to excesses from which many are restrained at present merely by the fear of evil consequences?

Indeed the arguments for Vasectomy proceed in the main from materialistic principles which seem to assume that heredity is the chief, if not the sole, cause of degeneracy, whereas that evil has many sources, such as a false method of education, mistaken or insufficient nutrition, especially the use of alcoholic stimulants, social and labor conditions which overtax the capacity of the individual, the strenuosity and nervous anxiety incident to the striving after material success, artificial living and the pursuit of enervating pleasures,—all of which contribute to the growth of insanity or mental and physical degeneracy.

If these are in reality the true causes of the evil, it stands to reason that the remedy for combating them is to be found in a change of the pedagogical and moral training even more than in altered physical conditions. Vasectomy is certainly not a remedy that could be applied in cases where the evils of degeneracy are in the process of formation. Only moral re-

straint and proper education can furnish an antidote to evil tendencies in their initial stages. If the civil authorities were to recognize this moral force and foster religious agencies which teach and strengthen it; if laws promoting healthy recreation, proper housing and nutrition, care of the young, the aged, and infirm, were thus to regulate the conditions of living and labor, there would be less degeneracy or danger of hereditary deterioration; and the extreme remedy of separation and confinement of degenerate criminals would always remain open to the authorities of the commonwealth. Above all it would preserve to the individual those faculties of his distinctly human personality by the proper use and control of which the Creator intended man to attain his last end, even if he do so amid many failures, by striving toward betterment.

Editor's Note.

Despite the apparently conclusive argument of the learned Innsbruck theologian, of which we have attempted to give a satisfactory résumé, there remained some practical phases of the question which, it seemed to us, required further comment. We therefore submitted Father Schmitt's argument to the theologians whose position he had questioned. We have also consulted a number of surgeons whose judgment regarding the effects of the operation of Vasectomy as practised in the United States would throw light on the licitness of the same from the moral standpoint. The complete result of our inquiry will be published in our next issue.

The Morality of the Operation of Vasectomy.

THE following objections touching Fr. Schmitt's article have occurred to me after reading it over carefully.

In the first place, Father Schmitt says that "every surgical operation of this kind implies an action which has two effects, a bad one and a good one". Then he goes on to state the four conditions required by theologians to establish the morality of such an action. I think that these conditions are altogether inapplicable in the case of vasectomy. Their purpose, if I mistake not, is to enable a man to form his conscience when he foresees that his action is going to be productive of an evil effect which he knows to be morally sinful in itself and foresees as such when he posits the action. In a par-

ticular case where all the conditions are present and the action is performed, the evil effect is not robbed of its "malitia moralis". This of course remains, but it is simply not *imputable* to the agent. Again, the application of the four conditions to concrete cases supposes that the moral goodness of the action, as well as the moral goodness and the moral badness of the two effects that follow from it, are established *aliunde*. To deprive a man of the "facultas generandi" is of course something *physice malum*; but is it so *moraliter*? This is precisely the question at issue; and until this point is settled we can hardly, I think, speak of vasectomy as an action from which two effects come, one good and the other evil.

As regards the "atrophia testiculorum" which several Spanish surgeons cited by P. Ferreres attest to be the invariable consequence of such operations, I would say that we must make a distinction between the operation of vasectomy *in se* and the technique observed in performing the operation. One of the most important things that Dr. Sharpe insists upon in explaining the technique of the operation is that the severed end of the *vas* nearest the *testis* be left open so that the *testis* can function. Occlusion of this end of course means atrophy, but then atrophy would not follow from the operation as such but rather from a faulty *modus operandi* on the part of the surgeon. Moreover, it is strange that if atrophy is an invariable consequence of vasectomy, Dr. Sharpe could have reported on upward of two hundred cases of his own that no evil effects whatever followed from the operation and that the patients improved in every way morally and physically. Besides this, the application of vasectomy as a moral remedy is new; but not the operation itself. It has been recommended for some time in certain diseases of the male *genitalia*, such as hypertrophy of the prostate gland, and with good results. It is known as White's operation. Surely a competent surgeon would not perform an operation for the cure or relief of disease which itself would produce conditions far more serious than the initial malady intended to be remedied.

I have only time to note another objection. Father Schmitt seems to imply that I was arguing *a pari* when I

instanced the power of the State to deprive criminals of their liberty. I cannot recollect that I intended this to be the force of my argument. I merely meant to say that if the State can for just reasons deprive one of his liberty, might it not be that for just and adequate reasons the State could deprive one of the "facultas propagandi speciem" which, being a natural right, is similar to liberty, though of course different from it? The *onus probandi* that the State cannot do this remains on the opposite side; but there is not in what I have said, as far as I can see, an *argumentatio a pari*. Then, I think that Father Schmitt's distinction between the faculty of liberty and its use is a good one, but not to the point. That the State cannot deprive one of the faculty of liberty does not follow as the result of a limitation of power on the part of the State; but rather from the very nature of the case. Let me illustrate. If God cannot square a circle, it is not because He is not omnipotent, but rather because a circle cannot be squared. So in like manner, if the State cannot deprive a man of the faculty of liberty, it is not because the power of the State is limited to depriving him of the use of it; but rather because a man cannot be deprived of the faculty of liberty and be a man. Therefore, even admitting that I had argued *a pari*, Father Schmitt's distinction would hardly be to the point.

It would seem then that the initial question upon which the settling of the entire discussion rests is whether the State has the power, when there is question of the common good, to deprive defectives and degenerates of the faculty of procreation. Or the question might be put in a different form: in several States of the Union laws have been enacted making the performance of such an operation as vasectomy of obligation; are these laws valid? That a law be valid theologians usually require four conditions: "lex debet esse possibilis, honesta, justa, et utilis." Which of these conditions is lacking in the case of the laws above referred to? I venture the opinion that, if the matter were approached from this standpoint, we would soon see our way to a clear and definite solution of the present discussion. And then perhaps, if the consensus of theological opinion proved finally to be opposed to the lawfulness of vasectomy, we might show that, *were* it

lawful, it would be applicable to consumptives and others suffering from kindred diseases, and that the legalization of such an operation would bring about a state of affairs similar to the breeding of animals on a stock-farm for exhibition; which inferences would then serve as indirect arguments to enforce and bring home the conclusion already arrived at by direct demonstration.

STEPHEN M. DONOVAN, O.F.M.

Is Vasectomy then Unlawful?

I.

ALL the authors who have thus far written in THE ECCLESIASTICAL REVIEW against Vasectomy have tried to prove the unlawfulness of this operation by the consideration of Vasectomy in itself, in its own entity, under the assumption that Vasectomy is intrinsically wrong. So also does Fr. Schmitt, S.J., argue in his article published in the *Zeitschrift für Katholische Theologie* (I Quart. 1911). This is his argument: Vasectomy is an operation which has two effects, a bad one and a good one. To make such an operation lawful, four conditions are required. 1. The action which is the cause of the two effects must itself be good or at least indifferent. 2. The good effect must, as well as the bad one, be the immediate consequence of the act as a cause: viz. the good effect must not be so subordinate to the bad as to be attainable only through the latter. 3. The bad effect must not be intended, neither immediately nor remotely. 4. There must be a relatively grave cause for undertaking the act. But for Vasectomy, these four conditions are not fulfilled. Therefore Vasectomy is unlawful.

In explaining his argument, Fr. Schmitt says that, in the discussion of the subject, writers on both sides have laid stress upon the first and fourth conditions, but have lost sight of the second and third, on which however depends the solution of the whole question.

In fact the argument may be completed thus: It is unlawful to do evil in order that good may result therefrom. But, in Vasectomy, evil (namely, the deprivation of the "facultas

generandi") is intended directly, and the public good is intended only as a consequence of that evil, only as attainable through that evil. Therefore Vasectomy is unlawful.

This argument, at first sight, looks quite good. But upon closer inspection it is easy to see that it simply affirms, but does not prove the precise point at issue.

Fr. Schmitt claims that Vasectomy has a twofold effect: one bad, the other good, and that this second one is attainable only through the first. The authors who sustain the lawfulness of Vasectomy very willingly, of course, grant that the purpose of this operation, which is the public welfare, is attainable only through depriving a person of his "facultas generandi;" but they deny that this means is an evil one; for they claim that, since the public authority can justly, in certain circumstances, deprive a man not only of the use of his arm, but of the arm itself, so also it may lawfully under other circumstances deprive a man of his generative power.[1]

So far as I am concerned, the three articles of mine in the REVIEW had no other end but the demonstration of the lawfulness of this deprivation. In my answers to Monsignor De Becker, U.J.D., and to Fr. Rigby, O.P., I argued that Vasectomy is lawful because such a deprivation of the generative power, considered from the standpoint of right, either in the temporal or in the spiritual order, cannot be said, in the given circumstances, to be morally bad and unlawful.

All my argumentation may be resumed as follows: "A grave mutilation may be lawfully effected by the public authority if it is a means morally necessary to the preservation of Society. Now, such is the mutilation due to Vasectomy. Therefore this mutilation and consequently Vasectomy itself are lawful.[2]

To make his argument good, Fr. Schmitt should prove against us his major: "Vasectomy is an operation having a twofold effect, *one bad*, the other good." And to prove that

[1] The question is not whether the depriving one of his generative power is or is not a *malum physicum* for the individual, but whether it is a *malum morale, peccatum*. In this sense Fr. Schmitt uses the words "bad effect". And in fact it is clear that the placing of a *malum physicum* is not always unlawful and that it can and often must be incurred to obtain another desirable and good end. But *malum morale, peccatum*, can never be done, even in order that a certain good may result therefrom.

[2] For the arguments and explanations, see ECCL. REV., July, Sept., and Nov., 1910.

Vasectomy has a bad and unlawful effect, he should show the weakness of the arguments which were brought forth to demonstrate the lawfulness of the deprivation of the generative power in the given circumstances; or, at least, he should give us new reasons showing that this deprivation is illicit.

Nothing of this kind has been done. Fr. Schmitt supposes and does not prove that depriving a man of the generative power is wrong *in se*: "*The evil effect which is to be admitted* for the sake of attaining this desirable effect (the prevention of hereditary diseases) *without being intended* (*as that would be obviously unlawful*) *is the withdrawal of the power of generation.*"

Then divers considerations of the physical order are presented: 1. There is considerable risk involved in an operation which severs the *vas deferens*. 2. Several Spanish surgeons also attest the invariable consequence of such operations to be "atrophia testiculorum." 3. The assumption of the restoration of the "facultas generandi" is without sufficient ground. 4. None of the noxious consequences incident to the dangerous habit of onanism will cease in the case of degenerate criminals. From all this it follows that "Vasectomy, even when viewed in its purely physical consequences, cannot be considered as a slight mutilation."

So far, there is not even a shadow of anything that would in any wise weaken the strength of our arguments in favor of Vasectomy, since they prove that *mutilatio gravis* is lawful, and since the motive is not the "avoiding of onanism," but the *bonum publicum* to be procured by the prevention of degenerate offspring.[3]

N. B. I was just going to mail my article, when I fortunately thought of asking one of my confrères (for I do not understand German, and I had used only the English résumé) to translate for me that passage of Fr. Schmitt's argument which gives the analysis of my previous articles. What was my astonishment to hear that I had written that "Vasectomy is unlawful as a means against onanism; *but that it is lawful when used in order to prevent the*

[3] The fourth consideration would offer a subject for discussion. It is not, in fact, so evident that "none of the noxious consequences of onanism will cease in the case of degenerate criminals". But the point is of no importance in the present question, and I leave it aside.

excessive number of children, and to prevent feticide, because here the good of Society has to be taken into consideration." ("Die Vasectomie sei nicht erlaubt als Mittel gegen den Onanismus weil der Mensch kein plenum dominium über seine Glieder habe; aber es sei erlaubt zur Verhütung übermässigen Kindersegens oder des Verbrechens gegen das keimende Leben, weil hier ein bonum societatis in Betracht komme.")

Well, I was surely far from expecting such news. All the second part of my article of November treats the question: "Is it licit to have recourse to Vasectomy in order to prevent the increase of the family, without having recourse to onanism or feticide?" I am afraid Fr. Schmitt has confused the difficulty proposed: "Nonne Vasectomiae liceitatem probare possent ad bonum familiae obtinendum (through preventing the procreation of children)?—Etenim . . . " with the answer made to that difficulty: "Quid ad casum? . . . Responsio ex illo eodem principio sumenda est ex quo venit difficultas: Pars propter totum." I go on to say that this "fictitious" bonum familiae "*being the destruction of Society*," cannot be adduced as a reason to justify and render lawful anything that is directly against the *bonum Societatis;* because *bonum Societatis est supra bonum familiae, et pars toti cedere debet.* "Consequently, Vasectomy, if it had no other title to lawfulness but the *bonum familiae* to be attained by preventing procreation, *must be said to be altogether unlawful.*" These are my very words, as everybody can see by consulting the second point of my article in the November number of the REVIEW.

And even if my expressions had been obscure and difficult to understand, it seems to me that it was easy enough, from the sense of the whole article, to see that I could not possibly hold such a doctrine: for my lack of logic would have really been too gross. After having said in the first part that "in no case is it lawful to cut off a member in order to avoid any sin whatever," how could I possibly affirm that "Vasectomy is lawful in order to prevent feticide"? After having proved that Vasectomy, being a grave mutilation, is lawful only in case of necessity, for the preservation of the whole, how could I possibly affirm that "Vasectomy is licit in order to prevent the excessive number of children", since I was arguing in that same article that "providing for the *bonum familiae* in such a way would be the destruction of Society, of which the family is only a member"?

One will then easily realize my utter amazement on learning that, *according to me*, "Vasectomy is lawful when used in order to prevent the excessive number of children, and to prevent feticide, because the good of Society has to be taken into consideration".

Another consideration of the moral order is brought forth: "The faculty of generation has been given by the Creator to man in a way different from that of the brute beast. In man, the use of the generative power is regulated and limited not by instinct, as in the animal, but by will and reason. Man may therefore be induced by different reasons of the moral order, education, etc., not to abuse his generative power. He may even, in this way, be deprived of the voluntary use of his 'facultas generandi', but it does not follow that he may lawfully destroy the physical faculty itself, that he may sever those members of his body which he cannot lawfully use, and deprive himself of the physical power to use them."

I thoroughly agree with the first point, namely that man may and must be induced to practise good by moral motives. I also thoroughly agree with the second, namely that man may renounce the use of his faculty without being thereby allowed to destroy the physical faculty itself. This is, in fact, the chief point of my November article in which I took up the doctrine of St. Thomas in order to prove that man is not allowed to cut off one of his members, except in case of necessity, to save the whole body; and that he cannot mutilate himself even in order to avoid sin, because he is not the owner of his own members, and because on the other hand the cutting off of a member is not at all necessary to avoid sin, which depends on our liberty and can always be excluded by a simple act of our free will.

From all this however nothing follows against the lawfulness of Vasectomy. The question is: "In the case of a man who does not want to submit his will to reasons of the moral order, who does not want to abstain from the act of generation, and who, on this account, is a peril to Society, is it lawful for the State (not for a private individual), in order to safeguard the security of Society, to have recourse to means of the physical order, and even to the mutilation of a member, to the destruction of the physical generative power of such an individual, on the hypothesis that other means are practically insufficient?"

In my articles I gave arguments for the affirmative, and their strength does not seem to be diminished in any way by Fr. Schmitt's distinction between "the use of the generative

power" and "the physical generative power itself". "Imprisonment, for example, he says, even for life, may deprive a man of the free exercise of his faculty, but it leaves him the faculty itself; so that if he happens to be pardoned, he enters at once upon his right to use it."

This example shows very well that "the faculty" and "the use of the faculty" are two very different things; but it does not prove at all (if the author intended to give it as a proof) that the State, which, as all admit, is allowed to deprive, for grave reasons, a man of the use of his faculty, has no right to deprive him of the physical faculty itself.

Since Fr. Schmitt gives no other argument but the above considerations, it is logical to conclude that the major of his syllogism ("Vasectomy has a twofold effect: *one bad*, the other good") is not proved, and that the question of the intrinsic lawfulness of the destruction of an individual's generative power stands just as it did before he wrote.

Moreover, since the major is not true, the whole structure of the argumentation simply falls to the ground: "Of the four conditions mentioned above," says Fr. Schmitt, "the second [4] is not fulfilled in the case of Vasectomy: that is to say, the desired effect of preventing degenerate offspring is not the first and immediate effect of the operation, but only a consequence of the first effect, which deprives the person of his 'facultas generandi'. The act of depriving a person of this power (which act is, as shown above [?], evil because contrary to the purpose of man's creation) becomes the means for the attainment of a good end, namely the prevention of degenerate offspring. But it is never lawful to do evil in order that good may result therefrom".

It is to be denied that the good end is obtained through an evil effect, for, as said above, Fr. Schmitt has not proved that it is unlawful for the State, in the given circumstances, to deprive an individual of his generative power; when, on the contrary, reasons were given to prove the lawfulness of such an act.

"Very different," adds Fr. Schmitt, "is the case of a

[4] "The good effect must, as well as the bad one, be the immediate consequence or result of the act as a cause; namely, the good effect must not be so subordinate to the bad as to be attainable only through the latter".

person who performs an operation for the purpose of saving the life of a patient suffering from tubercular affection in the organs of generation. Here the direct and primary intention is to remove the tubercular portion, and the immediate effect of the operation is its very removal. The fact that it also takes away the 'facultas generandi' is not intended, though permitted." So far so good: man, in fact, in order to save the whole, may cut out a part that is bad, and is the cause of the disease; but not that which is good, except *per accidens, permissive*, as in the present case; because man has not the dominion over his own members and faculties. He may then cut out the tubercular affection, but he cannot directly destroy the faculty itself, since this faculty is something good, the direct destruction of which is not necessary for the preservation of the whole.

But in the Vasectomy question, *the very generative power, such as it happens to be in certain individuals*, is that tubercular affection, causing the disease of Society; for this faculty in such individuals is the root and the cause of all the serious evils which imperil Society.

A *private individual* cannot, as we have said, perform Vasectomy on himself, for the degenerate can, with a simple act of his will, prevent the danger of Society by abstaining from the act of procreation. But *public authority*, since it cannot force the will of the degenerate, and, under the hypothesis, has no other sufficient means to prevent social danger, can remove the root of these evils by destroying the very generative power of the degenerate.

As to castration, since it has not to be considered as a necessary means for the preservation of Society, it may be very well said to be "barbarous and unworthy of a civilized people". But this would not apply to castration if it were, as Vasectomy, a necessary means for the preservation of Society.

II.

It may fairly be said, I think, that every time Vasectomy has been considered in itself, nothing has been brought forward to prove in a satisfactory way the intrinsic unlawfulness of this operation.

However, for truth's sake, I must add that, although I

firmly hold that Vasectomy, thus considered, cannot be proved to be intrinsically unlawful, it does not follow therefrom, according to me, that this operation may be said now, with all certainty, to be licit.

In fact there is a side of the question which has not yet been sufficiently discussed, and on which nevertheless the whole question seems to hinge. In all my articles I have based my arguments upon a hypothesis: "Vasectomy is lawful *because it is a means necessary to the preservation of social well-being, because, all things considered, it is morally necessary to prevent in a practical way the procreation of degenerate offspring which imperils Society.*"

I have never treated directly the hypothesis itself, first because the reasons alleged in the REVIEW by Fr. Donovan, O.F.M., and the other writers, in favor of the hypothesis, seem to me to hold good; and secondly, because thus far I have simply answered the writers who, in sustaining the intrinsic unlawfulness of Vasectomy, have tried to prove their assertion not by denying the hypothesis itself, but by giving reasons to show that the depriving a man of his generative power is intrinsically wrong: the consequence of which would be that under no hypothesis whatever would Vasectomy ever be licit.

In order to formulate a definitive judgment upon the lawfulness or unlawfulness of Vasectomy, the hypothesis itself should be thoroughly examined. We must know with all certitude whether Vasectomy is or is not, practically, a means that has to be held as morally necessary for preventing the procreation of the degenerate offspring. If the answer is negative, then all will agree in declaring Vasectomy immoral and unlawful. If the prevention of degenerates could be equally well provided for by other means, Vasectomy would not be based upon any sufficient reason, since *mutilatio gravis* is allowed only in case of necessity. Moreover, morality requires, for the good of Society, that such a door to abuses (which, we acknowledge, can very easily accompany Vasectomy) be not open without a real and serious necessity.

But if the answer is affirmative, if Vasectomy is really in practice necessary for the public good, we must assert that it is lawful: for, as we have proved, this operation is not in

itself intrinsically wrong, and consequently public authority has the right to perform it, when a good and sufficient reason therefor exists.

In that case, it would be wrong to declare Vasectomy illicit, under the pretext of avoiding abuses: because these abuses would be *per accidens*; moreover, they would not spring from the use of the operation, but from the evil and immoral tendencies of some private individuals. On the other hand, such abuses could be prevented by prudent measures which competent authority should determine.

For the solution of that question, that is to say, to decide whether Vasectomy is necessary, whether the good of Society requires this operation, Catholic theologians and physicians have to carefully ponder the reasons *pro et contra*. As this solution depends on so many positive facts about which I am not informed, I can do nothing else but remain a silent spectator and wait for the reasons which the experts will bring forth.

May I be allowed, however, to say a few words about the logical side of the remarks, otherwise excellent, with which Fr. Schmitt terminates his article. From the fact that Vasectomy may be applied to "weak-willed degenerates and naturally defective criminals", it does not seem to follow that it may be also applied indifferently to any hereditary disease, such as "to those equally weak who are affected by tuberculosis, excessive alcoholism, the sexually morbid in certain stages of disease, and indeed to many other conditions of life in which heredity becomes the immediate source of mental or physical defects cumbersome or dangerous to the commonwealth." For it must be seen whether the hereditary disease puts in danger the life of Society itself, or only the physical health of some individuals; whether its effects can be easily prevented by other means; whether Vasectomy would really be a remedy, etc.

From the fact, for example, that Vasectomy may be lawful in the case of degenerates whose offspring would keep busy an army of policemen and innumerable criminal courts, it does not follow that the operation would be licit on consumptive persons whose children will have, it is true, very poor physical health, but who perhaps will be ranged amongst the

most peaceful and best citizens of the country. Legislation would not then be necessarily "degraded to a system of human breeding and natural selection as applied to animals in a stockfarm raised for prize exhibition".

Nevertheless I acknowledge that, practically, there is a great difficulty in selecting the categories of degenerates to which Vasectomy should be applied; and, consequently, I do not deny that the transition from the use to the abuse would be easy.

The remedies indicated by Fr. Schmitt are very good. "The evil has many sources, such as a false method of education, mistaken or insufficient nutrition . . . If these are in reality the true causes of the evil, it stands to reason that the remedy for combating them is to be found in a change of the pedagogical and moral training even more than in altered physical conditions. Vasectomy is certainly not a remedy that could be applied in cases where the evils of degeneracy are in the process of formation. Only moral restraint and proper education can furnish an antidote to evil tendencies in their initial stage."

That is very well said; and if the good results had been practically attainable, there would be no difficulty, because the category of individuals for whom Vasectomy was invented would not exist at all. We must indeed first of all do our best and, through education, improvement in the pedagogical and moral training, etc., try to eliminate and prevent moral degeneracy. But the exclusive use of these moral means savors too much of perfection, not to say also of Utopia and the impossible. Even with the best legislation, we should find, in our times, impious and wrong-willed men who would not obey the law and submit themselves. And then the question would always remain: "Is the State allowed to have recourse to physical means and even to Vasectomy, in the case of those wicked people who do not want to be directed by moral principles and who continue by their excesses to imperil Society?"

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San Antonio, Texas.

Analecta.

S. CONGREGATIO CONSISTORIALIS.

ROMANA: DE COMPETENTIA IN ECCLESIASTICIS LEGIBUS INTERPRETANDIS.

Sacrae Congregationi Consistoriali ea quae sequuntur dubia proposita sunt solvenda:

1.° an, post ordinationem Romanae Curiae a Pio PP. X statutam, Sacrae Congregationi Concilii adhuc competat exclusiva facultas authentice interpretandi omnia Concilii Tridentini decreta, quae ad morum reformationem, disciplinam aliaque huiusmodi pertinent, Summo Pontifice consulto;

2.° an facultas authentice interpretandi Concilii Tridentini decreta aliasque leges ecclesiasticas vi Constitutionis *Sapienti Consilio* sit singulis Sacris Congregationibus commissa secundum propriam cuiusque competentiam, salva Romani Pontificis approbatione;

3.° an eadem potestas competat sacris tribunalibus Romanae Rotae et Signaturae Apostolicae;

4.° an iisdem sacris tribunalibus competat saltem facultas decreta Concilii Tridentini aliasque leges ecclesiasticas inter-

pretandi iuridice in casibus particularibus, ita nempe ut ius faciant inter partes in causa.

Emi Patres huius Sacrae Congregationis in generali coetu die 9 Februarii 1911 habito, omnibus mature perpensis, respondendum censuerunt:

Ad I et III *negative;* ad II et IV *affirmative.*

In sequenti vero die, quum hae dubiorum resolutiones SSmo D. N. Pio PP. X ab infrascripto Cardinali Secretario relatae sint, Sanctitas Sua eas ratas habuit et confirmavit.

Datum Romae ex Aedibus eiusdem Sacrae Congregationis, die II Februarii anno 1911.

C. CARD. DE LAI, *Secretarius.*

L. * S.

SCIPIO TECCHI, *Adsessor.*

S. CONGREGATIO DE SACRAMENTIS.

I.

INSTRUCTIO AD ORDINARIOS CIRCA STATUM LIBERUM AC DENUNCIATIONEM INITI MATRIMONII.

Perlatum haud semel est ad hanc S. Congregationem de disciplina Sacramentorum, in quibusdam regionibus parochos matrimoniis adsistere, praesertim advenarum, non comprobato rite ac legitime statu libero contrahentium, eiusque rei causa non defuisse qui alteras nuptias attentare sint ausi.

Haud pauci praeterea Ordinarii conquesti sunt, initorum notitiam connubiorum, quae vi decreti: *Ne temere*, editi a S. C. Concilii die II mensis Augusti anno MDCCCCVII, transmittenda est ad parochum baptismi coniugum, saepe omni fidei testimonio esse destitutam debitisque indiciis carere.

Ad haec incommoda removenda Emi Patres huius S. Congregationis in generali conventu habito in aedibus Vaticanis die VII mensis Februarii MDCCCCXI, praescribenda censuerunt ea quae sequuntur:

I. In memoriam redigatur parochorum haud licere ipsis adesse matrimonio, *nisi constito sibi legitime de libero statu contrahentium, servatis de iure servandis:* (Cfr. Decr. *Ne*

temere, n. V, § 2); iidemque praesertim moneantur ne omittant baptismi testimonium a contrahentibus exigere, si hic alia in paroecia fuerit illis collatus.

II. Ut autem quae n. IX, § 2 memorati Decreti praescripta sunt rite serventur, celebrati matrimonii denuntiatio, ad baptismi parochum transmittenda, coniugum eorumque parentum nomina et agnomina descripta secumferat, aetatem contrahentium, locum diemque nuptiarum, testium qui interfuerunt nomina et agnomina, habeatque parochi subscriptum nomen cum adiecto parochiali sigillo. Inscriptio autem accurata indicet paroeciam, dioecesim, oppidum seu locum baptismi coniugum, et ea quae ad scripta per publicos portitores tuto transmittenda pertinent.

III. Si forte accidat ut, adhibitis etiam cautelis, de quibus n. I, baptismi parochus, in recipienda denuntiatione matrimonii comperiat alterutrum contrahentium aliis nuptiis iam esse alligatum, rem quantocius significabit parocho attentati matrimonii.

IV. Ordinarii sedulo advigilent ut haec praescripta religiose serventur, et transgressores, si quos invenerint, curent ad officium revocare, adhibitis etiam, ubi sit opus, canonicis poenis.

Ex Aedibus eiusdem S. C. die 6 Martii 1911.

D. CARD. FERRATA, *Praefectus.*

L. * S.

PH. GIUSTINI, *Secretarius.*

II.

VENETIARUM: PROBATIONIS MATRIMONII.

Emus Patriarcha Venetiarum S. C. de disciplina Sacramentorum sequens proposuit dubium—

An et quibus in casibus quibusque sub conditionibus admitti valeat tamquam sufficiens probatio initi matrimonii simplex affirmatio eorum qui ex America aliisve dissitis regionibus adveniunt, quotiescumque documentum vel alia legitima probatio celebrationis matrimonii aut omnino haberi nequeat, aut

nonnisi admodum difficulter et post longum tempus cum interea rerum adiuncta moram inquisitionis non patiantur.

Cui dubio Emi ac Revmi Patres in plenariis Comitiis habitis die 17 Februarii 1911, re mature perpensa, respondendum censuerunt:

Imprimis curandum diligentissime est, ut factum contracti matrimonii legitimis probationibus ostendatur: quae probationes, licet studiose quaesitae, si haberi nequeant, deferatur partibus iuramentum, quo propriam assertionem confirment: hoc praestito, partes habeantur tamquam legitimo matrimonio coniunctae, earumque proles ut legitima. Excipiendi tamen sunt casus, in quibus ius plenam probationem requirit ex. gr. si agatur de praeiudicio alterius matrimonii vel de ordinibus suscipiendis.

Matrimonium autem per iuramentum ut supra confirmatum inscribatur non quidem in communi matrimoniorum libro, sed in distincto libello ad hoc destinato.

Ex Aedibus eiusdem S. C. die 6 Martii 1911.

D. Card. Ferrata, *Praefectus.*

L. * S.

Ph. Giustini, *Secretarius.*

S. CONGREGATIO RITUUM.

Ratisbonen: De edendis Propriis Cantum Liturgicum continentibus.

Fridericus Pustet, Sanctae Sedis Apostolicae et S. Rituum Congregationis typographus, de consensu Rmi sui Ordinarii Ratisbonensis, humiliter expetivit a Sacra Rituum Congregatione, ut ipsa declarare dignaretur, quis modus servandus sit de expetenda approbatione Propriorum alicuius Dioecesis vel Ordinis ad Graduale vel Antiphonale Romanum Vaticanae editionis, et praesertim:

I. Utrum Propria, quae exhibent cantum gregorianum, indigeant Approbatione Sacrae Rituum Congregationis pro prima editione?

II. Et quatenus affirmative ad I, utrum etiam pro sequentibus editionibus?

III. Et quatenus negative ad II, utrum praeter licentiam Ordinarii loci, in quo praedicta Propria evulgantur, requiratur insuper licentia Antistitis respectivi Ordinis vel Dioecesis?

IV. Qua approbatione indigeant illa Propria ad Graduale vel Antiphonale Romanum Vaticanae editionis, quae exhibent cantum gregorianum notis modernis transcriptum?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audita Commissionis Liturgicae sententia, una cum voto Praesidis Commissionis de musica et cantu sacro, reque sedulo perpensa ac discussa, ita respondendum censuit:

Ad I. *Affirmative:* et singula cuiuslibet Proprii seu novi Officii aut Missae folia, apud quemlibet typographum composita, in triplici exemplari vel singillatim vel simul sumpta ad Sacram Rituum Congregationem pro revisione et definitiva approbatione transmittantur; praehabita quidem licentia illius Ordinarii loci vel Moderatoris supremi Ordinis sive Instituti, in cuius usum paratur editio, quae veluti typica pro futuris editionibus inserviet.

Ad II. *Negative*, dummodo subsequentes editiones cum prima typica editione sive Proprii sive novi Officii aut Missae fideliter concordent; prouti Decretum sacrae Rituum Congregationis sub die 11 Augusti 1905, quod Instructiones circa editionem et approbationem librorum cantum liturgicum gregorianum continentium exhibent, omnino declarat et iubet.

Ad III. Requiritur pro subsequentibus editionibus tam approbatio Ordinarii Dioecesis vel Moderatoris Supremi Ordinis seu Congregationis, in cuius usum ipsae editiones parantur, quam licentia Ordinarii loci, in quo huiusmodi editiones conficiuntur et evulgantur.

Ad IV. Requiritur et sufficit approbatio Ordinarii Dioecesis vel Moderatoris Ordinis sive instituti, atque licentia Ordinarii illius loci, ubi tales editiones parantur sive evulgantur, prouti in responsione ad dubium III superius indicatur.

Declarat autem sacra Rituum Congregatio tum Decretum approbationis a se dandum primae editioni alicuius Proprii sive novi Officii aut Missae cantum gregorianum liturgicum exhibenti cum approbationem Ordinarii Dioecesis aut Moderatoris Supremi Ordinis sive Instituti atque licentiam Ordinarii loci, ut supra, in scriptis praevie ab editoribus expetendam et

obtinendam, omnino debere integre et fideliter in principio vel in fine Proprii vel Officii novi aut Missae publicari.

Atque ita rescripsit, die 24 Februarii 1911.

FR. S. CARD. MARTINELLI, *Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, EPISC. CHARYSTIEN.,
Secretarius.

SECRETARIA STATUS.

AD R. P. D. FRANCISCUM BOURNE, WESTMONASTERIENSIUM ARCHIEPISCOPUM, OB LITTERAS PER EUNDEM SANCTITATI SUAE EXHIBITAS A SOCIETATE QUAE ANGLICE "THE CATHOLIC MISSIONARY SOCIETY" NUNCUPATUR.

Illme ac Revme Domine,

Litterae, eiusdem Amplitudinis Tuae commendatione praeditae, quas per te Beatissimo Patri Sacerdotes Associationi "The Catholic Missionary Society" adscripti exhibuerunt, quaeque declarant eosdem Presbyteros hunc in finem intendere, ut pro viribus ad demulcendos illustrandosque animos a fide catholica alienos vel errorum caecitate obrutos, eosque in sinum Sanctae Matris Ecclesiae adducendos operam navare non desinent, Augusti Pontificis cordi, tot tantisque doloribus adfecto, magnum ille quidem sollatium attulerunt.

Quid enim dulcius, quid iucundius Summo Pastori esse potest, quam ut dispersae errantesque oves colligantur, ac unum fiat ovile et unus Pastor?

Praefatis igitur litteris vehementer gavisus, Beatissimus Pater, dum vota promit ut supradicta Sacerdotum Associatio multos bonosque fructus adferre possit, omnibus et singulis eiusdem societatis Presbyteris imploratam Apostolicam Benedictionem, supernorum auxiliorum auspicem, effuso animo impertitur.

Sensus interim maximae existimationis in te meae confirmans sum et permanere gaudeo

Amplitudinis Tuae

Romae, die XVIII Ianuarii MCMXI.

Addictissimus

R. CARD. MERRY DEL VAL.

L. * S.

APOSTOLIC DELEGATION.

APPLICATION OF THE DECREE, "MAXIMA CURA", TO THE UNITED STATES.

Letter received by His Excellency, Diomede Falconio, Apostolic Delegate to the United States.

SACRED CONGREGATION
OF THE
CONSISTORY.

Rome, 13 March, 1911.

Number of Protocol $\frac{312}{11}$

To His Excellency, Monsignor Diomede Falconio,
Apostolic Delegate to the United States.

Your Excellency:

In response to your letter of the 17th of February last, it becomes my duty to inform you that the Decree, "Maxima Cura", in regard to the removal of parish priests has full force in the dioceses of the United States; it being, as the Bishops of that country have rightly held, a general law of the Church.

The decision of this Sacred Congregation given on the 23rd of February for the dioceses of England removes all doubt in this regard. The Holy Father, moreover, to whom I recalled the matter in an audience on the 3rd of March, expressly declared his mind; that is, that the prescriptions of the said Decree are in vigor for the United States also.

With sentiments of especial esteem I subscribe myself

Cordially yours,

C. CARDINAL DE LAI, *Secretary.*

THE NATIONAL FLAG IN THE CHURCHES OF THE UNITED STATES.

Letter received by His Excellency, Diomede Falconio, Apostolic Delegate to the United States.

SUPREME SACRED CONGREGATION
OF THE
HOLY OFFICE.

Rome, 31 March, 1911.

To His Excellency, Monsignor Diomede Falconio,
Apostolic Delegate to the United States.

Your Excellency:

From the Sacred Penitentiaria there was sent to this Su-

preme Congregation the most valued communication of Your Excellency dated 17 February, 1911 (No. 8012-d), in which there is the inquiry, "Whether, in the United States, the so-called 'National Flag' can be permitted in the church during religious ceremonies and on occasion of funerals".

This inquiry having been set forth in a plenary meeting on the 22nd of the present month, the Most Eminent and Most Reverend Cardinals, Inquisitors General, my colleagues, the circumstances mentioned by Your Excellency having also been examined, promulgated the following conclusion: "Attentis expositis a R.P.D. Delegato Apostolico, quatenus absit omnino quilibet Ecclesiae vel Sacrae Liturgiae contemptus nihil obstare". [Translation. "In view of the considerations set forth by His Most Reverend Lordship, the Apostolic Delegate, in so far as there will be no disrespect resulting in regard to the Church or the Sacred Liturgy, there is no objection".]

Wishing, in the meantime, every good to Your Excellency,

I remain your devoted servant,

M. CARDINAL RAMPOLLA.

PONTIFICAL NOMINATIONS.

By Apostolic Letter of Pius X and Decree of the S. Congregation of Consistory:

14 January, 1911: The Rev. Joseph Butt, of the Archdiocese of Westminster, pro-Rector of the College of St. Bede, Rome, appointed Titular Bishop of Cambysopolis (Cilicia) and auxiliary to Archbishop Francis Bourne of Westminster.

28 January, 1911: The Rev. William Riordan and Maximilian Wurst, of the Diocese of Winona, appointed Domestic Prelates.

30 January, 1911: The Rev. Dionysius Gerin, of the Diocese of Three Rivers (Canada), appointed Domestic Prelate.

9 February, 1911: The Rev. William T. Russell, Rector of St. Patrick's, Washington, D. C., appointed Domestic Prelate.

2 March, 1911: The Right Rev. Joseph Aversa, Titular Archbishop of Sardi and Apostolic Delegate of Venezuela, appointed Apostolic Nuncio to Brazil.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

S. CONGREGATION OF CONSISTORY decides a question of competence of the Roman Congregations as defined by the Constitution *Sapienti consilio*.

S. CONGREGATION OF THE SACRAMENTS: 1. Instructs the Ordinaries regarding the obligation of parish priests who assist at marriages.

2. Decides that, in cases where documental proof of a marriage contracted abroad is wanting, the defect be supplied by requiring attestation of the marriage under oath.

S. CONGREGATION OF RITES lays down the rules for the *Imprimatur* required in the publication of the liturgical chant books.

SECRETARIATE OF STATE publishes a Letter addressed by Cardinal Merry del Val to Archbishop Bourne of Westminster in behalf of the Catholic Missionary Society.

APOSTOLIC DELEGATION: His Excellency Diomede Falconio, Apostolic Delegate to the United States, publishes through the ECCLESIASTICAL REVIEW the following letters from—1. His Eminence Cardinal De Lai, Secretary of the S. Congregation of the Consistory, regarding the application of the Decree *Maxima Cura* concerning the removal of parish priests in the United States of America; 2. His Eminence Cardinal Rampolla, from the S. Congregation of the Holy Office, permitting the introduction of the national flag on occasion of religious ceremonies and funerals.

A PLEA FOR AN EVENING MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The recent modifications of the laws of the Church made by our Holy Father Pius X with regard to more frequent reception of Holy Communion by the faithful encourage me to offer the following reasons to petition His Holiness for a still further favor, by which the practice of daily Communion, which our Holy Father so strongly advocates, can become possible to the faithful.

It is well known that as things stand at present, daily Communion is morally impossible to the great bulk of our people by reason of their work or employment at the hours during which Mass is celebrated on weekdays in our churches.

Our working people must rise and breakfast at an early hour to be at their places of employment about seven o'clock in the morning. There they must toil till the evening for their daily bread; and the only free time they have is that which comes between the hour for quitting work and bedtime.

As the great majority of our worthy faithful are so engaged in work and labor their whole lives, and as the only free time they have is in the evening, why not open our churches and have Mass for them in the evenings of the weekdays, and thus afford them an opportunity of daily receiving Holy Communion?

We old pastors have been saying Mass on weekdays all our lives in empty churches. When we have evening services during May or Lent our churches are well filled. But what are the attractions of Lent or May devotions to the Holy Mass and the opportunity of being one of hundreds receiving Holy Communion?

When we want the attendance of the bulk of our people at a lecture, a church fair, or a mission, do we not always depend for success by having such affairs in the evening, as we recognize it to be the only time possible for our people to attend? Did anyone ever hear of a theatre or other place of amusement opening in the early hours of the morning and expecting an audience? No, evidently it would be folly to attempt it. Could the most popular lecturer in the country get a hearing at such an hour? No, the world, when it comes to accommodating the convenience of the public, is wiser in its generation than we are. They know from experience that if they want the public they can only get them to attend in the evening which is all the free time the people have at their disposal during the week.

Why give the Devil a monopoly of the evening? All the theatres are running full blast then. And the lodge rooms for the secret societies are open; and the assembly rooms of the Socialists are crowded, and the saloons and the dangerous dance halls. Every trap and snare of the devil is open;

but the church is closed and dark. Would to God that we could by the Holy Sacrifice of the Mass make this free time of our people an occasion of promoting their welfare and piety and of preserving them from dangerous places of amusement, from secret society lodges and the propaganda of Socialism! What better opportunity could we have to get hold of our working people than this free time after the day's labor, to instruct them regarding the evils lying in wait for them in their idle hours?

What a great opportunity it would afford the Church in France and Spain, Italy and Portugal, to draw the working people to church and instruct them instead of allowing them to spend their evenings in the secret-society lodges and with the Socialists and thus become the Church's most bitter enemies.

But some will ask, Is not this an innovation? Well, it is not much of an innovation if we look at it aright. The midnight Mass is well known in the Church. When I was a young priest, thirty-six years ago, my faculties allowed me to say Mass up to two o'clock in the afternoon and I had often to avail myself of the privilege on my mission by reason of late trains, sick-calls, and bad roads with horses. Now, it is not much of an innovation to extend this time six hours more, say to eight o'clock in the evening.

But what about the fast before Communion? As it is now, our fast is about six hours from midnight. Would not our Holy Father grant that a fast of six hours would suffice any time? Our people take their midday meal between twelve and one; add an hour for good measure, and let the Eucharistic fast begin for priest and people at two o'clock, and so be prepared to receive Holy Communion at the evening Mass.

Returning home after Mass, by nine o'clock the good Catholic family could have supper and recreation till bedtime. Would that not be an ideal practice of Catholic piety every day in the week?

But some will say, "Let the grown-up generation go on as they were raised, but make the children daily communicants." Now, the business of children from about six to fourteen years is to go to school. The public law requires it. Only a small portion of our children who live near the church can find it possible to attend daily Mass, go to Holy

Communion, return home to breakfast, and then go the usual long way to school.

But if we did succeed in making our school children daily communicants what is the use, when they must drop the practice as soon as they go to work?

But let us suppose the Holy Father grants the privilege of an evening Mass, then there is opportunity for all. Every pastor can begin by making the children daily communicants. There are also in every parish some pious souls who would avail themselves of the opportunity of communicating daily so that we would be sure of fifty to one hundred daily communicants in every congregation. Many of our pious adult population would soon be stimulated by the good example, and daily Communion would become a fixed habit for most of our people in the lifetime of the pastors now living.

But would not this add greatly to the labor of the clergy? It would be a labor of love, a *petitio sacramentorum* which no good priest would think of neglecting.

I have no desire to dictate to my brethren of the clergy, much less to our superiors the bishops. I lay no claim to superior wisdom or zeal; but we all have the right to petition for what we are convinced the good of our people requires, and so I am committing these reflections to the ECCLESIASTICAL REVIEW in order that the subject may be discussed amongst our clergy. If a goodly number of our pastors agree with me, they will be induced to interest the bishops to petition the Holy Father for the privilege of an evening Mass to afford our people an opportunity of daily Communion; and I have no doubt if the matter were strongly urged by our bishops and clergy our present Pope, the great Pope of the Holy Eucharist, would grant us the evening Mass.

When you think of it, you will see it is all in accord with the Holy Father's wishes "to restore all things in Christ". Was not the evening chosen by Christ Himself to give us the Sacrament of His love? Is not the Mass the perpetuation of the Last Supper? The evening Mass would be so much in conformity with its divine institution that instead of surprising us as a novelty we will soon wonder how it ever happened that it did not continue to be the ordinary practice of the Church.

I commit these thoughts to print in order to draw out discussion of the subject. If it be only the day dream of an old priest, it will soon be forgotten; but if *God wills it* to afford our people the opportunity they require to become daily communicants, the idea will take root and bring forth fruit "and its fruit shall remain". It will multiply the usefulness of our churches and our clergy and will be more conducive under God to the promotion of Catholic piety than anything advanced by the discipline of the Church in the lifetime of many generations.

If I were a dignitary of the Church whose name would add weight to this simple plea I would gladly subscribe my name, but as I am but an humble priest I subscribe myself,

AN OLD PASTOR.

THE EUCHARISTIC FAST FOR CHILDREN.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read the REVIEW for several years, and I always renew my subscription in time to secure the YEAR BOOK. Hence I have occasionally felt myself entitled to the privilege of speaking out in your columns whenever some of the good brethren see fit to start a discussion for the edification of all. Up to the present, however, I have held my peace, partly on account of my youth, and partly because I sometimes imagine myself to be something of a busy man.

Allow me now to offer a suggestion in response to the writer who has been finding fault with our silence anent his views on a modification of the Eucharistic fast for children. I, for one, am not in favor of the present law being tampered with; but as the fast is for many a loving child the one thing that keeps it from daily Communion, what is to hinder us from calling upon ourselves as pastors to give them Holy Communion at our Masses and then invite them to have breakfast with us in the basement of the school? Of course, who will pay for the provender? who will prepare it? who will wash the dishes? etc., are such questions as proponents may know how to answer. I would hazard the prophecy that the pennies and the general good-will of the children would go a long way in these directions. I also incline to the conviction that whatever pastor may branch out on these lines would have the jolliest lot of youngsters at his morning board and later on the most loyal parishioners in all the land.

What think those who have grown gray in the faithful service of our Eucharistic Saviour and the members of His highly-purchased flock?

PASTOR URBANUS.

MARRIAGE OF A PROTESTANT TO A PERSON NOT BAPTIZED.

Qu. The Year Book has this (p. 147. no. 14): "Marriage of a Protestant (baptized) to a non-baptized party is no marriage at all". Will you please tell me how the above can be true after the "Ne temere" (XI, No. 3) says: "Acatholici sive baptizati sive non baptizati, si inter se contrahunt, nullibi ligantur ad Catholicam Sponsalium vel Matrimonii formam servandam"?

J. D.

Resp. To say that the marriage of a baptized Protestant is "no marriage at all" may sound harsh in common parlance; what is meant is of course that the Catholic Church does not recognize the validity of such a marriage in an appeal to her tribunal. Since the statement in the YEAR BOOK is taken from the Commentary on the New Marriage Legislation by the Rev. John T. McNicholas, O.P., we let him answer the difficulty.

EDITOR.

The statement in the ECCLESIASTICAL REVIEW YEAR BOOK for 1911 (p. 147, no. 14), "marriage of a Protestant (baptized) to a non-baptized party is no marriage at all", is not in conflict with XI, No. 3 of the "Ne temere", which says: "Non-catholics, whether baptized or unbaptized, who contract among themselves are nowhere bound to observe the Catholic form of betrothal or of marriage". This provision of the "Ne temere" merely says that non-Catholics, whether baptized or unbaptized, who contract betrothal or marriage among themselves, are not obliged to become engaged according to the new ruling of betrothals or to contract marriage before a duly authorized priest and two witnesses. The "Ne temere" is dealing with the impediment of clandestinity, hence the clause "non-Catholics, whether baptized or non-baptized, who contract among themselves are nowhere bound to observe the Catholic form of betrothal or marriage", does not free baptized non-Catholics from other impediments.

The statement in the YEAR BOOK that a "marriage of a Protestant (baptized) to a non-baptized party is no marriage at all" does not strictly belong in a commentary on the

"Ne temere", but it is given to complete the list of cases that come naturally to one's mind. There is no marriage because the baptized Protestant is a subject of the Church, and consequently subject to the "impedimentum disparitatis cultus", an annulling impediment. If it be supposed that a dispensation from the "impedimentum disparitatis cultus" be granted to the Protestant (baptized) party, then the marriage of the baptized Protestant to a non-baptized party will be valid without observing the form of the Church as prescribed by the "Ne temere", that is without the presence of a duly authorized priest and two witnesses.

J. T. McN.

THE ARABIC FOR "QUID MIHI ET TIBI EST?"

To the Editor, THE ECCLESIASTICAL REVIEW.

In the April number of the REVIEW, à propos of Father Reilly's scholarly exegesis of John 2:4, Father Weigand tells a story that he found in the *Theologische Monatschrift* (1892, p. 741). An archbishop of Kurdistan said to two Dominican Fathers: "Man bain anta un ana?" As regards this expression, Father Weigand writes: "For those who employ it, it is admittedly the same as the controverted text in St. John: *Quid mihi et tibi est?*"

The story should not be taken as scientifically correct.

1. The *Gerarchia Cattolica* lists no archbishop of any rite in Kurdistan. Probably Mesopotamia is meant; maybe the Patriarch of Mossul or Archbishop of Diarbekir. The Dominican missionaries are in Mesopotamia; I do not think they are in Kurdistan.

2. Arabic is not the language of Kurdistan: it is the language of Mesopotamia.

3. In the Arabic expression above, *man* should be *Ma fi; un, we.* In Syria, I have heard *Ma fi'sh bain ana we enta,* or *ma fi'sh baini we bainak,*—"there is nothing *between* me and you,"—i. e. we are at one, there is nothing that stands between us. Sometimes, in place of *Ma fi,* "there is naught", the interrogative *shû,* "what", is used. The question then is: "What is there *between* me and you?"

4. It is not clear to me that this expression "is admittedly the same as the controverted text in St. John: *Quid mihi et tibi est?*" Had John written τί μεταξὺ ἐμοῦ καὶ σοῦ, "What is there between me and you," the exegesis of the text would be easy (See Luke 16:26; Acts 15:9), and the Arabic phrase would be to the point. I do not see how any Semitic preposition, like the Arabic *bain*, the Hebrew בֵּין, the Aramaic בֵּין, would be rendered in the Johannine tradition otherwise than by μεταξύ.

The *Life and Letters of Father B. Wilberforce*, p. 342, contains a similar story to that of Father Weigand. It were a pity, if these stories were to be taken as scientifically correct.

WALTER DRUM, S.J.

Woodstock, Maryland.

OUR RELIGIOUS COMMUNITIES AND THE PROPOSED GIFT TO THE HOLY FATHER.

In the April number of the REVIEW the Very Rev. Father Heagan, Superior of the Eastern Province of the Dominican Fathers in the United States, wrote: "I write to ask whether the Provincials of the Religious Orders and Congregations have expressed themselves on the subject. I am sure the Regular Clergy will wish, according as their Rules and Constitutions permit, to participate in such a testimonial."

Father Heagan's surmise was correct, and on solicitation from the Editor of the REVIEW the representatives of the different Provinces of Religious Houses in the United States expressed their cordial readiness to further the proposed testimonial.

In the correspondence thus elicited it became however manifest that a number of Religious Communities had already anticipated the movement by an annual contribution made on the part of their respective Superiors General to the Holy Father. We therefore refrain from making public the letters of the Very Reverend Provincials attesting a united generous disposition and filial affection toward the Holy Father, in full accord with the sentiments already expressed by the Very Rev. Father Heagen, O.P.

SOCIALISM IN THE SCHOOLS.

While attention is being drawn in the public press of New York to the fact that the Catholics of the city, in the three boroughs of Manhattan, Bronx, and Richmond alone, by educating 66,610 children in the parish schools, save the taxpayers more than three million dollars annually in school taxes, a prominent New York official, not a Catholic, points out that the so-called undenominational education of our public-school system is being prostituted for the propagation of a Socialism which is the worst enemy of an orderly commonwealth such as the American Constitution was intended to perpetuate.

Says Mr. Bird S. Coler, in a pamphlet just published under the title of *Socialism in the Schools*:

> The old religion is being excluded from the public schools, but a new religion is rushing in to take its place. It is variously called. By some it is known as Agnosticism, by some as Atheism, by some as Socialism, and by others as Ethical Culture. It is affirmative, dogmatic, intolerant. Atheism is not satisfied with its own assertion that there is no God; it insists that you shall accept that assertion. Your agnostic is never satisfied with his undisputed declaration that he does not know; he will knock your head off if you do not admit that you do not know either. And your Socialist, while he pleads for your votes on the ground that his creed is merely political, turns back for his faith and his inspiration to the literature which declares there is no room for a God in the material universe, that the deistic conception is merely the reflex of economic conditions. As a recent writer has pointed out, he substitutes the promise of a heaven on earth for the promise of a heaven on high, and abolishes hell altogether. He ignores the fact of death.
>
> And this is the religion that is being taught in the schools. This is the faith that is being substituted for the old faith in a God and a God-given ethical system. If you will look carefully you will find that it is with the school system that the Fabian is most deeply concerned. You will find that Socialists are hungry for seats in the Board of Education. You will find that in our schools, under the cloak of humanitarianism, Socialism is being translated from theory into practice.

Mr. Coler shows that the notion of God and Christianity, apart from so-called Denominationalism, has been eliminated

from our public schools, despite the intention of the founders of the system. He asks:

> Do the majority of the people of the United States want godless schools? Does the Christian want a school from which the Father Almighty has been eliminated? Does the Jew want a school from which the God of Abraham and Isaac has been shut out? Does the Moslem want a school whose doors are closed to Allah? I think not.
>
> Yet in the United States that is what we are getting, Christian and Jew and such Moslems as are among us; that is what we are getting. Dr. Hodge in the *Princeton Review*, as far back as 1887, cites the instance of a refusal of a work on political economy as a text-book for the public schools of Chicago on the ground, as the Superintendent of Schools stated it, that "the first sentence damned it for public use." And the first sentence was, "All natural wealth is due to the beneficence of God."

Touching the point of real importance of the School Problem in the United States the writer appositely states:

> There is a question as to which aspect is the more important—the moral or the intellectual. It isn't a debated question; it is a question which is fought. For it reaches deep; men are in deadly earnest about it, and the things about which men are in deadly earnest are the things about which they fight. Matters of opinion we debate; matters of desire and necessity we fight about. It is a mistake to say that men ever bandy anything more substantial than words over opinions; "men willing to die for their opinions" never existed, and the phrase, although common, does not mean what it says. It isn't his opinion that the religious or patriotic enthusiast is willing to die for—it is his faith: his faith in his country, his faith in justice, his faith that there is a God, his faith that there isn't, his faith that he is of God's chosen people, his faith that Roman Catholicism is the only true Christianity, his faith that it isn't, his faith that there is one God and Mahomet is his Prophet, his faith that the Son of God died on the cross of Calvary to redeem sinners!

The question whether the moral shall dominate the intellectual training in our schools is of course to be answered in the affirmative, since the welfare of the State depends not on the cleverness but on the virtue of its people. But our

author goes farther, and demonstrates that "Socialism in our public schools means intellectual strangulation", for in debarring a knowledge of Christianity, it conveys entirely false impressions regarding history and its relationships to progress. Christianity is a vital factor in the history of civilization; and ignorance of its principles as well of its facts renders the intellectual training of the child onesided and defective.

No man believes there was ever a Mercury with wings on his heels, but that may be taught in the schools.

Every one knows there was a Jesus of Nazareth, but that must not be mentioned.

It is not hard to see whither all this tends. It means the exclusion ultimately from all the histories of the mention of Christ and the suggestion of God. The mere assertion that "all natural wealth is due to the beneficence of God" was enough to kill a textbook for use in the public schools of Chicago. The logical thing to do, if that be right, is to cut the name of God out of the Declaration of Independence, to publish without it the Farewell Address of the Father of His Country, to leave some significant blanks in the sublime sentences of Lincoln over the dead of Gettysburg.

Mr. Coler proceeds in the next place to argue logically in behalf of morals. He draws illustrations from history to show that no nation ever escaped disintegration when it ceased to protect religion as the soul of its legislation.

You may ask me, What is the remedy? It is not practicable to teach all religions in the public schools; what right has one religion more than another to the inculcation of truth according to its formula? Would not sectarian education at public expense be contrary to the spirit of American institutions? These are some of the questions behind which Socialism hides.

It is impracticable to teach all creeds in the public schools as they are to-day conducted. It is not contrary to the spirit of American institutions to teach religion. What is contrary to that spirit is the use of public funds for proselyting purposes. That is the thing Constitution-makers feared and opposed. You will find it back in the controversies over Horace Mann's "reforms" in the New England educational system. The makers of the national Constitution let the question alone.

In answer to the question: How can we have a God-fearing, religious people educated each according to his own faith, being just to Catholic and Protestant, Jew and atheist alike? Mr. Coler says:

It is a simple thing. The State can take supervision of all schools, public and private, insist upon character and competence in the instructors, and then pay each school upon a per-capita basis for the secular education furnished.

It can conduct examinations yearly, and upon the result of these examinations base its appropriation to each school. This would not be using the public funds for sectarian purposes, but for purely secular education. If, then, the churches, or the non-churches, desired to intermix religious teaching with the secular teaching, that could be paid for by the church. Thus the Roman Catholic could get his share of the taxes he pays for the secular education of his child, so could the Jew, so could the Protestant, so could the Socialist. This would require some slight change, in New York State, of the State Constitution, but the State Constitution has been amended before this, and for purposes much less important.

Would this be unfair to those who believe in Socialism, or who do not believe in God? I think not. Under such an arrangement the atheists could conduct their own schools for their own people and get the same measure of support for secular education that the Christian and the Jew received. The only danger to them would be the fact that they would hesitate, I think, to send their own children to the godless school. They may consider themselves safe in their infidelity, but would they consider their children safe?

The situation as it stands now is that the socialistic minority controls the system of public education, and the Roman Catholic Church has made a stand and is doing its own educational work, and is demanding that either taxation for school purposes cease as regards Roman Catholics, or that the Catholic schools be paid for the secular instruction they give. The Protestant churches are beginning to awaken to what it all means, and truly it is high time that they ceased to surrender the faith of their children to the socialistic demand for a godless school.

The reader of these extracts will do well to get the pamphlet itself. It has been published apparently for private circulation only; but we have no doubt that by addressing the author it can be obtained.

THE OTHER SIDE OF THE SCHOOL QUESTION.

What would Catholics gain from the economical side, if the methods which have been suggested by the German public-school system, as explained by George Metlake in the last two issues of the REVIEW, were adopted in the United States. According to the showing of Father Burns in the admirable analysis which he makes in his article on this subject in the present number of the REVIEW, the result would be a not inconsiderable increase in taxation for Catholics themselves. The fact that Catholic education is conducted not only on principles of duty according to the dictates of conscience, but also on the basis of charity which leads our teachers to make sacrifices for religion by a service which prompts them to devote their time and energies to the task of educating Catholic children at a merely nominal rate of temporal recompense, lifts a considerable burden from the shoulders of Catholics as well as from the taxpayers throughout the country. In other words, if the State took over our schools, and paid the same salaries to our teachers as the public-school teachers receive, the expense of the whole system would be so greatly increased that all the citizens would be taxed at a a far higher rate than at present. This would affect Catholics even if we deducted the cost to which they are at present put by supporting the parish-school system. On the financial side therefore Catholics are the gainers by maintaining their own schools, so long as our devoted Nuns and the Brothers of the Christian Schools are ready to make the sacrifices which their vow of poverty imposes upon them.

Should we be content with this purely financial advantage, and continue to advocate the maintenance of a separate school system while being taxed for the support of the Public Schools, because as at present conducted they do not satisfy our estimate of a moral and true education? The question is of grave importance, and ought to be thoroughly discussed, not only as a matter of consistency, since we have been clamoring for State recognition and support of our schools, but also because the present separatism in education is apt to lead to divisions in the body politic. These must eventually become fatal to that national peace and unity to which we are pledged by our common citizenship under a liberal Constitution.

For our own part, we are convinced that State recognition, even at an increased rate of taxation for Catholics, would be a positive gain in the direction of unity, Catholic moral influence, and general prosperity and elevation of true culture which goes with religious freedom. As it is at present, the division between Catholics and "Protestants" is becoming more and more emphasized, not so much on religious as rather on political and social grounds. It is no gain to religion and it is a loss to that harmony which St. Paul advises so earnestly in his letters (Romans 12: 18 and 14: 19, I Cor. 14: 33, etc.) and for the cultivation of which the American commonwealth offers every fair opportunity to all well-disposed citizens whatever their creed. But this is a subject which demands fuller and thoughtful treatment at the hands of some writer convinced of the need of religion in education and in complete sympathy with American institutions.

PRIESTS ATTENDING PLAGUE DISTRICTS.

We publish below a communication from the Rev. Father P. Grobel, a Chaplain in the English army, recently sent to China with the British forces at Tientsin. Chaplain Grobel is an old subscriber to the REVIEW, and what he writes regarding the precautions prescribed for the priests in the infected districts, is particularly instructive in view of the fact that the disease is instantly communicated through the slightest direct contact, and that there are few priests available in the large areas of the Chinese provinces. Thus the priests there are in danger of being entirely eliminated to the great detriment of the missions.

A recent report from the Paris Foreign Mission Society gives the account of the death from the plague of three missionaries in Manchuria. The case of the last of these, Father Mutillod, is especially pathetic. Hearing that his brother missionary, Father Delpal, was stricken with the plague, the young priest hastened to assist him in his last hour. He remained a short time after P. Delpal's death in the infected house, then started for his own mission, where he attempted to say Mass next morning. The following evening he was dead. Of the four priests in the district there remains now but one, Father Guerin, to administer to the dying, himself

likely to become shortly the victim of priestly zeal in his efforts to assist the plague-stricken. One can therefore easily understand the reason for the severe regulations enjoined by the Bishop for the safeguarding of his clergy against infection from so fatal a disease.

RULES TO BE OBSERVED IN ATTENDING PLAGUE PATIENTS.

Priests interested in missionary work among the plague-stricken may wish to know something of the precautions taken in North China, where we are witnessing scenes equal to those which took place in Europe when the "Black Death" devastated England and France. The following instructions have been drawn up by Father Wieger, the well-known Jesuit Chinese scholar, and formerly surgeon-major in the German army. The practical common sense of these regulations and the fact that they come from a medical man well acquainted with the measures taken by military authorities to prevent contagious diseases have caused them to be made obligatory upon all our missionaries here by episcopal authority.

1. The priest when attending plague-patients must not wear woollen outside clothes, but silk or some material having a glossy surface.

All clothes should be kept spotlessly clean by frequent brushings; the hands are likewise to be washed frequently.

2. On no account is the night's rest to be curtailed, and the missionaries are absolutely prohibited from being out at night. Start early in the morning. (The missionary stationed in China has a very big district to attend; and there are often no roads, but rivers without bridges to be forded.)

After attending a sick-call the priest must on no account remain in the village, but return immediately to his own residence for the night. Arriving home he should change his clothes at once. Every missionary is accordingly to be provided with two gowns, one for outdoors, the other for indoor wear. These gowns are not to be kept in the same place.

3. Abundant nutrition is imperative. Under no circumstances is a missionary to attend an infectious case on an empty stomach. If nervous or tired after riding, a spoonful of good brandy should be taken before entering the room of the sick.

4. A mask should be put on the face before approaching the infected. It is easily made by steeping a handkerchief in alcohol which has been phenolized or thymolized, tied over the mouth and nose.

5. The priest is to enter alone, without being accompanied by a catechist; he should not wear the customary *tsikin* (Chinese biretta) or surplice or stole. Let him speak as little as possible beyond the necessary *Fa t'oung hoei*, i. e. Say your act of contrition; and give the penitent absolution using the formula, "Ego te absolvo ab omnibus censuris et peccatis in nomine Patris, et Filii, et Spiritus Sancti. Amen."

In administering Extreme Unction let him anoint only once with a bit of cotton wool at the end of a small stick. He is to burn all this immediately. The unction should be made on the forehead; and omitting the customary prayers he shall use merely the short form "Per istam sanctam unctionem indulgeat tibi Deus quidquid deliquisti. Amen."

Viaticum ordinarily cannot be administered in this sickness owing to the vomiting of blood. Where it may be administered all the usual prayers are omitted. Having said the *Misereatur* and the *Indulgentiam*, the Blessed Sacrament is given with the form: "Accipe frater (vel soror) Viaticum corporis Domini Nostri Jesu Christi qui te custodiat ab hoste maligno, et perducat in vitam aeternam. Amen."

Be on the weatherside of the patient so that the air from the outside blows from you to the patient. On no condition allow the breath of the patient to reach you; it is fatal. Returning home, change clothes, wash hands in a disinfectant solution and place in the open air the clothes worn at the sick-call.

6. It is advisable that the "stations" (visitations) should be held in all districts before the plague reaches them. The people are to be warned that they must not reckon upon being able to receive the last sacraments, owing to the swiftness of death following upon seizure in this illness. "Kan-pu-shan" (preparation for death) is to be made at once if attacked. Therefore urge confessions.

7. In attending sick-calls it is advisable to do them by districts, instead of running about hither and thither as one may be called.

8. On no account suggest a remedy to the Christians. None are known. To ease a patient a little grog made of Chinese *shamshu* mixed with sugar and water, may be given.

9. Burial. Those who take the body away must wear a cloth over mouth and nose saturated with a disinfectant or alcohol; their hands must be covered with rags soaked in paraffin. Taking hold of the four corners of the bedding on which rests the corpse, let everything be buried deeply; place a mat over it and fill up the grave.

Such are in outline the directions bearing the *Imprimatur* of the two Bishops Macquet, S.J., and Jarlin of Peking.

When the above regulations were shown to the local Emergency Sanitary Board, composed of English, French, and American doctors, they approved them in a general sort of way, but found them not sufficiently drastic. Here is their opinion: "Every one who comes in contact with a plague-patient is a doomed man. So far the mortality has been at the rate of 100 per cent. Fourteen doctors, one nun, three priests have fallen victim to this dreadful disease. Therefore we suggest that the priest do not go beyond the door but give absolution standing at the door; but on no condition approach the patient to anoint." It is a case of "echar la benedicion", as the Spaniards say expressively.

And the doctors speak from sad experience. Their own confrères who have died on the field of honor, knowing the helplessness of their case, have absolutely refused all further medical assistance so as not to contaminate their attendants, and thus have awaited alone till death put an end to their sufferings. At present as soon as a patient exhibits the first symptoms of the disease he is left to himself, the door of the hut closed, and when dead the whole place is burned down.

With regard to the missionaries attending sick-calls circumstances have provided their own remedies. The Chinese refuse, for love or money, to hire horses or carts to visit the infected districts. This has put the fear of God in many. The confessionals are crowded; many old Christians who had become careless, refused to forgive their neighbor, etc., are now making their peace with God.

P. GROBEL, C.F.

Tientsin, N. China.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

The Synoptic Problem.

Criticism of sources finds no question in the whole of literature either in interest or importance equal to the so-called Synoptic Problem. In itself the question seems to be quite simple; it merely asks, how can we explain the agreements and disagreements in matter and language as presented to us in the first three Gospels? Attempts at solving the problem abound both in ancient and modern times. It is true that Tatian's Diatessaron, written about 175 A. D., is rather a gospel-harmony than a *Synopsis* of St. Matthew, St. Mark, and St. Luke; but St. Augustine's *De consensu Evangelistarum libri quatuor* has been found important enough to elicit even in our days a special study in the *Biblische Studien*.[1] The first formal *Synopsis evangeliorum*, however, was published only in 1774 by Griesbach; but their subsequent number has been legion. Among the most recent we may mention the Greek *Synopsis* by Huck (3 ed., Tübingen, 1906), and the Latin Vulgate *Synopsis* by Camerlynck and Coppieters.[2] The literature dealing with our problem far exceeds the range of formal *Synopses*; recent writers find it more convenient to study the pertinent publications according to a classification of theories rather than according to the weight of individual scholars. Whatever may be the difference of view implied in the various solutions of the Synoptic Problem, all of them have recourse either to a mutual dependence of the first three Gospels, or to oral tradition, or again to written documents; hence all attempts at answering the question may be considered in the light of one or another of these three hypotheses. Space restricts us to the mention of only a few recent adherents of each of these theories.

I. WRITTEN DOCUMENTS.

The most generally accepted solution of the Synoptic Problem in our days is the so-called *Two-Sources* theory: St. Matthew and St. Luke made use of a gospel practically identical with that of St. Mark, and of a document called Logia,

[1] Vogels, XIII, Freiburg, 1908.

[2] Bruges, 1908.

but denoted by the letter Q. The material common to the first three Gospels is thought to be derived from St. Mark, while the material found only in the first and third Gospels is supposed to be taken from the Logia. A third part of the material is not common to any two of the first three Gospels, but is peculiar to either St. Matthew or St. Luke; the evangelists took this from other less known or unknown sources. But all this is only of secondary importance; the main point at issue is the question whether the early Christian tradition as contained in the Gospels is historically truthful. Prof. Bacon [3] expresses the problem thus: "The real interest of our time lies no longer in the exact apprehension of the sense the writer of 70-90 A. D. may have given to the evangelic tradition. We no longer attempt to say, Thus the sacred writer conceived the event to have been, therefore thus it was . . . The point of real interest for our time is at least a generation earlier. What was the event which gave rise to the story? Through what phases has the tradition passed to acquire its canonical forms?" M. Loisy [4] insists on practically the same question. He admits a double development in early Christian tradition before it became stereotyped in the first three Gospels: a theological development due to the needs of apologetics and the influence of growing Christology; and a legendary development proceeding under the influence of faith and the pious curiosity of the first Christians desirous to aggrandize as much as possible the person of Christ, and to fill in the gaps of authentic tradition. Theological development is supposed to have exercised its influence especially on the interpretation the early Church gave of the teaching of Jesus, particularly on His doctrine concerning Himself and His mission; while a legendary development is assumed to have taken place in the Gospel accounts of the Infancy, the miracles, and the Resurrection of our Lord.

M. Mangenot [5] has given a series of conferences at the Catholic Institute of Paris, in which he reviews the *Two-Sources* theory as a possible solution of the Synoptic Problem: the first two conferences are devoted to an explanation and general discussion of the critical theory; the seven following

[3] The Beginnings of Gospel Story, New Haven, 1909: Yale University Press.
[4] Évangiles synoptiques, 1908.
[5] Les Évangiles synoptiques, Paris, Letouzey et Ané.

lectures discuss the application of the general theory to the most important points of the life of Christ. The Professor has published the whole series in book form, adding two other conferences: one on the Paulinism of Mark, and the other on the Jewish Kiddusch as a forerunner of the Eucharist. The reader will find a review of M. Mangenot's recent book in the *Revue du Clergé Français.*[6] The reviewer, M. Venard, insists mainly on M. Mangenot's presentation of the development of evangelic tradition, considering this as the most recent and personal element found in the Professor's work, and endeavors to show that it permits a more satisfactory explanation of certain exegetical difficulties than Catholic commentators have been able to give heretofore.

M. Mangenot admits that our first three Gospels are based not merely on oral tradition, but on written documents; moreover, he grants that the *Two-Sources* theory is probable from a critical point of view. Even the most rigid orthodoxy, he believes, does not forbid us to consider the second Gospel as the oldest among the synoptic Gospels, and as a source of St. Matthew and St. Luke. As to the ecclesiastical tradition which ascribes our first Gospel to St. Matthew, the Professor explains it of the Aramaic original gospel of St. Matthew which we may identify with the Logia; the Greek Gospel of St. Matthew may not be a mere translation of the Logia, but rather an adaptation supplemented by the aid of the second Gospel and of a few other traditions.

Supposing these assumptions, the historical value of the first three Gospels is based on two questions: first, do the sources utilized by the evangelists present the apostolic tradition in a reliable form; secondly, did the evangelists treat their sources with sufficient reverence, so as to reproduce their contents without altering them according to their own personal views, or according to the needs of the theological or apologetic end they had in view?

M. Mangenot does not long delay over the former of these two questions, though it is the more difficult one. In fact, a satisfactory answer supposes that we know what are the written sources. The critics are not even at one whether our second Gospel in its present form, or a so-called proto-Mark was one of the sources. The Logia are more indefinite still, as it is

[6] 15 February, 1911, pp. 465 ff.

by no means taken for granted by all scholars that they are the Aramaic work of St. Matthew. Harnack indeed attempted to reconstruct this source, but had to proceed in too subjective and hypothetical a manner to give us any satisfactory result. M. Mangenot can only tell us that the two sources were two very early works, and may, therefore, be assumed to reproduce the apostolic tradition substantially, and in a great measure even literally. It is natural to suppose this, since according to the Professor the Logia are the work of the eye-witness St. Matthew, and St. Mark wrote the tradition as handed down by the eye-witness St. Peter.

The reliability of St. Mark has been specially studied by M. Maurice Goguel.[7] He avowedly endeavors to solve a double question: first, which of the three synoptic Gospels is the oldest; secondly, the priority of St. Mark being taken for granted, what are his sources? The writer feels certain that he can answer both questions by dividing the second Gospel into sections and comparing them with the respective portions of St. Matthew and St. Luke. In this way he finds that generally the first and third evangelists have taken their inspiration from the second; hence the second Gospel is prior to the first and third.

Next, the important question, what are the sources of St. Mark? The author starts from a prejudiced point of view; he is convinced that no supernatural event can be historical; hence the conclusion that no " mythical " occurrence can be derived from true witnesses of the life of Jesus. But apart from this wrong principle, the author tells us in his introduction (p. 21) that according to a solid tradition the second evangelist wrote in Rome under the influence of St. Peter, and that he is no other than John Mark, the apostle's companion. But M. Goguel does not remain consistently faithful to this tradition. If the tradition is really admitted, it would seem reasonable to derive from St. Peter everything in the second Gospel that is not incompatible with such a source. M. Goguel, on the contrary, excludes the Petrine source in everything that does not show positive proof for its Petrine derivation. Hence he needs a number of other sources, and he rather easily admits the existence of such un-

[7] L'Évangile de Marc et ses rapports avec ceux de Mathieu et de Luc, Paris, 1909: Leroux.

known written documents. After showing that there must have existed some such source as the Logia for the material common to the first and the third Gospels, but not found in the second, he immediately infers that St. Mark too must have utilized the Logia.

M. Goguel's attitude toward St. Mark's dependence on a Petrine source, and his use of the Logia, proves that the writer's logical acumen is not on a level with his literary scholarship. There are other instances in which the writer shows his deficiency in this regard: he refuses to admit a proto-Mark, but he grants that the last "redaction" of the second Gospel took place after the third was written, between 75 and 85 A. D.; again, he admits in the second Gospel a distinction between the fall of Jerusalem and the last coming of Christ, but in Mk. 13: 32 he refuses to admit this distinction, though the text naturally suggests it. As to the Paulinism of the second evangelist, M. Goguel is not very definite; he concludes: "If the second gospel is really a Paulinian gospel, we must say that it is not a theoretic explanation, but a practical adaptation of Paulinism". After reading the work, one is rather disappointed; the writer hardly fulfils his promise of discovering the sources of the second Gospel.

Before returning to M. Mangenot's study of the synoptic problem, it may be well to mention another recent work connected with the Gospel according to St. Mark. J. M. Thompson, Fellow and Dean of Divinity, St. Mary Magdalen College, Oxford, has given us a work entitled *Jesus according to St. Mark.*[8] The introduction promises exceedingly well: St. Mark is the interpreter of St. Peter, and wrote what the apostle remembered concerning the life and death of the Master; the Gospel is a document of unique historical value, and presents probably an authentic account of the earliest Christian tradition concerning the life and character of Jesus (p. 14). And still, this hopeful promise is entirely deceitful; toward the end of the volume (p. 277 f.) the writer states his first general result: "This, then, is the first conclusion toward which I am led by the evidence of the second gospel —that Jesus is a single person, who as a *whole* lives human life, and as a *whole* can be worshipped as divine. There is

[8] London, 1909: Methuen.

no possible or desirable division between what is human in him and what is divine. The human in him is divine. When he is most truly human, then he is most truly God." Truly, Mr. Thompson is the first scholar who has arrived at such a conclusion from the reading of St. Mark. He knows how to tell his readers which miracles reported in the Gospel are not worthy of Jesus (p. 228), but he does not seem to know what is worthy of Divinity and of Divine adoration. Notwithstanding the use of some ecclesiastical formulas, the whole work tends to prove that Jesus is a mere man; his singleness of person is expressly stated; he is charged with imperfections which border on sin; he believes in the reincarnation of Elias (p. 101); he is convinced that money belongs to him whose image it bears (p. 119); after all this, only a thorough Ritschlian can arrive at Mr. Thompson's conclusions, though the writer claims enough of English common sense to find Renan's Jesus intolerably French (p. 17).

After this digression on M. Mangenot's first question, do the sources of the Gospels present the apostolic tradition in a reliable form? we may pass on to the writer's second question, did the evangelists handle their sources in a trustworthy way? Critics believe they can distinguish in our actual Gospels primitive elements transferred from the sources into the work of the evangelists, and secondary material due to the evangelists themselves, or taken from more recent traditions. This secondary material is supposed to be of minor historical value, being regarded as a merely editorial element. What position does M. Mangenot take on this question?

M. Mangenot considers the distinction between primary and secondary elements in the Gospels as legitimate, provided it be applied temperately and be not abused so as to eliminate from the apostolic tradition everything that does not fit in with the prejudices of the critics. Thus one may admit in the synoptic Gospels certain secondary traditions derived from the second Christian generation; but though, in their actual form, they are not the primitive apostolic tradition, they are not a mere deformation of the apostolic teaching, but rather its legitimate explanation or adaptation. Again, one may grant that our Gospels are not literal transcriptions of their respective sources, but that they show a faithful personal work of the individual evangelists so as to reproduce their

particular views of the life and teaching of Jesus. A cursory reading of the synoptic Gospels reveals to the reader so many discrepancies in the choice of material, in the use of words, in the stylistic expression, that one is forced to grant this personal element in the work of the evangelists.

But M. Mangenot goes further still; he admits in the Gospels the existence of a geographical and chronological perspective as the personal element of the sacred writers. According to the geographical perspective of the synoptic Gospels, nearly the whole of our Lord's ministry is placed in Galilee, only a few weeks being passed near Jerusalem. Strictly speaking, this geographical framework is fictitious rather than real, though it is true from the evangelists' point of view, seeing that Galilee really was the principal theatre of our Lord's preaching. The inspired writers did not intend to produce an exact biography of Jesus, and the circumstances of place and time did not affect the real character of His teaching. The same holds true with regard to the chronological perspective of the evangelists. At first sight, one should believe that the public life of Christ as written by the first three evangelists covers only the space of one year. Here again they do not write chronology, but they reproduce the apostolic catechetical instructions. For the purposes of instruction the events had been grouped around Galilee first, and then around Jerusalem, indicating the starting and the final points of Christ's teaching. According to M. Mangenot it would be as futile to look for a strict chronology in the synoptic Gospels as to seek for an accurate geography.

And what would be the results of such a distinction between primary and secondary elements in the Gospels? M. Mangenot believes that the effect on gospel history would be insignificant. But gospel harmonies, such as have been written heretofore, would become meaningless. As to exegesis, M. Mangenot believes that the results would be more tangible. He illustrates this contention on a saying of our Lord reported by the evangelists in connexion with the parable of the sower: "Therefore I speak to them in parables, because seeing they see not, and hearing they hear not, neither do they understand" (Mt. 13: 13); the text in St. Mark (4: 12) reads: "that seeing they may see, and not perceive; and hearing, they may hear, and not understand." Jülicher and Loisy

contest the authenticity of these words. They contend that parables, by their very nature, are a clear and popular manner of teaching, so that Jesus can not have employed them in order to render His doctrine obscure. The evangelists must have added the contested words, in order to account for the seeming bad success of our Lord's ministry. Jesus used an obscure manner of teaching, so that the rigorous designs of Providence againt the obdurate race of the Jews might be accomplished.

M. Mangenot here differs from the critics: Jesus never ceased to speak in a clear way which all the people might easily understand; nor are all His parables hard to understand; only those dealing with the kingdom of God expressed their truth in a veiled manner, so as not to shock the people by the difference between His doctrine concerning the kingdom and the current Messianic ideas; this veil was transparent enough for those who were well disposed, and Jesus was always ready to explain. But do not St. Mark and Isaias, whose words are quoted in the context of the alleged passages, imply that Jesus taught in parables in order that the Jews might be blinded? M. Mangenot here has recourse to the chronological perspective in which the Gospels were written. He believes that the words were actually spoken by Jesus not at the beginning of His teaching in parables, but later on in the course of His ministry. Jesus then uttered the words in order to enlighten His disciples as to the providential reason for the fact that so few had understood His doctrine concerning the kingdom of God.

II. MUTUAL DEPENDENCE.

Dr. J. Schäfer, the editor of the seventh edition of the second volume of Schuster and Holzammer's *Handbuch zur Biblischen Geschichte*[9] maintains that the "Two Sources" theory is inadequate to solve the Synoptic Problem. His arguments militate against the theory of written sources under any form: first, the historical tradition that St. Matthew wrote his Gospel before St. Mark and St. Luke is confirmed by recent historical studies; secondly, there is no historical basis for the assumption that St. Matthew followed a written document in composing his Gospel; thirdly, the work called Logia,

[9] P. 32, Freiburg, 1910: Herder.

or the document Q, is a pure product of the imagination; of late it has been found necessary to admit that Q contained not merely discourses of Jesus, but also a number of facts;[10] fourthly, there is no satisfactory answer to the question, whence did St. Matthew and St. Luke derive their material which is contained neither in St. Mark nor in the Logia? Dr. Schäfer finds his position strengthened by the fact that in most recent times the opponents of the "Two Sources" theory have multiplied even in the camp of Protestant scholars.

Dr. Schäfer believes that the historical sequence of the origin of the Gospels cannot be determined by internal evidence, but must be defined by external testimony. Origen[11] already appeals to tradition for the sequence, first Matthew, then Mark, then Luke. Hence one must infer that St. Mark utilized St. Matthew, and that St. Luke employed both St. Mark and (perhaps) St. Matthew. This is too simple an answer to solve the Synoptic Problem; hence Belser[12] has offered the following form of the theory of mutual dependence: St. Matthew first wrote his Aramaic Gospel; St. Mark followed, adding to the preaching of St. Peter what he found suitable to his purpose in St. Matthew's Aramaic Gospel; then St. Matthew's Gospel was translated into Greek, the translator having St. Mark's Gospel before him; finally, St. Luke utilized the Gospel of St. Mark and that of St. Matthew in both its Greek and Aramaic form. This theory agrees to a certain extent with the solution of the Problem given by Prof. Zahn;[13] in fact, it does not much differ from the above theory of M. Mangenot, who identifies St. Matthew's Aramaic Gospel with the document Q, or the Logia of the critics. An historical basis for the identification of St. Matthew's Aramaic Gospel with the Logia of the critics is supposed to be found in the words of Papias; but even Jülicher considers such an identification as a tremendous assumption.[14] It certainly disagrees with all internal and external evidence.

III. ORAL TRADITION.

Although Dr. Schäfer is an advocate of the theory of mutual dependence, still in his closing paragraph on the question he

[10] Cf. Jülicher, Einleitung, sixth ed., p. 317.
[11] Eus., Hist. eccl., VI, 25.
[12] Einleit., second ed., p. 222.
[13] Einleit., II, 327.
[14] Realenzyklop. für prot. Theologie, third ed., XII, 430.

expresses the opinion that a combination of the theory of oral tradition with that of mutual dependence will fully solve the Synoptic Problem. He admits, therefore, the right of the theory of oral tradition to a certain extent. The Rev. Arthur Wright, Vice-President of Queen's College, Cambridge, is a recent defender of oral tradition almost in its entirety.[15] He points out that St. Luke could not have omitted certain passages, if he had known the Gospel of St. Mark. Why, for example, should he omit our Lord's journey through the Gentile cities of Decapolis, though St. Luke himself was a Gentile and wrote for Gentiles? Why should he omit the words "to all nations" from the quotation "My house shall be called the house of prayer"? Why omit "this gospel of the kingdom shall be preached to all the Gentiles"? Dr. Sanday attributes St. Luke's omissions to lack of space; but Dr. Wright points out that St. Luke might have added some sheets or written on both sides of his paper.

The writer next proceeds to explain his idea of the evangelists' dependence on oral tradition; it amounts to their use of the catechetical formulas employed in the early Church. This oral teaching was of two kinds (1) the fixed tradition committed to memory; (2) stories repeated so often that they assumed streotyped form. As to the method of teaching, he suggests that the catechist wrote down a lesson upon a tablet, and read it to his pupils, who copied it upon their tablets and repeated it aloud until they had mastered it. Thus temporary documents were in use from the first, but that does not destroy the continuance of oral tradition. Without following the writer into further details—we can hardly be expected to agree with him throughout—St. Luke is represented as having completed his Gospel first, using the tablets of St. Mark as a framework, and incorporating the other tablets by the art of conflation; St. Matthew inserted his material into the Marcan framework quite differently from St. Luke; the second Gospel is a trito-Mark as sedulously edited as the first and the third Gospel. The claims of the theory of oral tradition must not be judged by Dr. Wright's hypothesis. There are other methods, more plausible than Wright's, which we cannot touch upon in this article.

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[15] The Expository Times, XXI, pp. 211 ff.

Criticisms and Notes.

CHRISTIANITY AND THE LEADERS OF MODERN SCIENCE. By Karl Alois Kneller, S. J. Translated from the second German edition by T. M. Kettle, B. L., M. P. With an introduction by the Rev. T. A. Finlay, S. J., M. A. St. Louis, Mo.; London; and Freiburg, Brisg.: B. Herder. 1911.

This volume, which has for its sub-title "A Contribution to the History of Culture in the Nineteenth Century", is written to refute, by hard facts, a misapprehension (to call it by no stronger name) which is no less common than dangerous. There are very many people, we might safely say the majority of those classed under the title of "the man in the street", who are thoroughly convinced that the results of modern science are in strong opposition to Christian dogma, and that the leaders of science, almost to a man, are either materialists, atheists, or at least agnostics; and this as a result of their experiences in scientific research. Not a few Catholics, unfortunately, have "at the back of their minds" a sneaking fear that the supposed opposition between scientific facts and Catholic doctrines may have some real foundation.

It is very reassuring to be told, and to have it proved, that opposition between real science and Christian teaching simply does not exist. It is a chimera. Father Kneller proves this in the best way possible; that is to say by concrete facts. He shows, from the sayings and writings of the leaders of scientific thought and discovery in the nineteenth century, that *they*, at any rate, did not consider the profession of science to be in the least incompatible with the profession of Christianity. Many of them were Catholics; some sympathized strongly with Catholicism; those who were not Catholics, nor sympathizers with the Church, at least held firmly to the great fundamental dogmas of the Christian faith which modern science is supposed to have discredited. Atheists and agnostics were the exception, not the rule; and even those of this class who are frequently quoted in favor of the negation of Christian belief are found, upon examination, to be but poor champions of the dreary philosophy of denial.

"It stands to the credit of the founders of modern science, the master minds of the seventeenth and eighteenth centuries," writes Father Finlay in his Introduction (p. vii), "that they had a salutary sense of the limitations of empirical methods. Their discoveries,

which opened the way to all subsequent progress, did not interfere with their faith in God, or their belief in the spirituality and immortality of the human soul. If anything, their reverence for the Mind that reveals itself in Nature grew more profound as their knowledge of natural phenomena became deeper. The more enlightened of their successors in the nineteenth century have upheld their conception of Nature's God, and of man's place in Nature. This it is the purpose of Father Kneller's book to demonstrate."

"As against the apostles of materialism," says Father Kneller in his introduction, where he lays down the thesis of his book, "we desire to develop the thought suggested by Lord Rayleigh in his reference to Newton, Faraday, and Maxwell:[1] *We call in question not the inference from the alleged enmity between science and religion, but the fact of this enmity itself.*[2] From the writers who represent themselves as the champions of science we wish to turn to those who are recognized as such in the largest sense of the word, those to whom the advance of science is due, the veritable pioneers. These, before all, we desire to question concerning this conflict between scientific research and religious belief. If it exists, it will naturally be found most patent to minds of the first order. And if, on the other hand, we find among the great investigators, the very pioneers of science, many firm and fervent believers, and many others who admit the fundamental truths on which Christianity is founded, we shall not set a very high value on this pretended antagonism between knowledge and belief" (p. 6).

The author usefully ranges the authorities whom he quotes under the headings of the various branches of science in which they were experts, premising his quotations by a short explanation of the subject-matter from the scientific standpoint, and then, by the evidence he produces from the great scientific leaders in each branch, showing how false is the assertion that modern discoveries in these various departments have cast any real doubt upon religious truth. Thus we have evidence in favor of Christianity from authorities of the first rank on the following subjects: Conservation of Energy, Mathematics, Astronomy, Physics (including the Theories of Electricity and Light), Chemistry, Geography, Mineralogy, Geology, Physiology, Zoology, Botany, and finally the theory of Evolution.

The author's sketch of the theory of Evolution and its present position in the scientific world is particularly useful, and it will reassure many that the true founder of the theory, Lamarck, was a

[1] See Introduction, p. 1, where are quoted Lord Rayleigh's words at the Fifty-fourth Meeting of the British Association, held at Montreal in 1884.

[2] Italics are the reviewer's.

firm believer in God and in purposiveness in Nature, that Saint-Hilaire, Ampère, d'Halloy, Waagen, K. A. Lossen, and other upholders of the Evolution theory in one form or another, were good Catholics. There is, indeed, one form of the theory which dismisses the idea of a Creator, but there have been and still are scientists of the first rank who were (and are) evolutionists without ceasing to be Christians, and who vehemently deny that the two are opposed to one another. "The theory of Evolution," concludes our author, "is not, therefore, atheistical."

As Father Kneller includes living authorities amongst those to whom he appeals, we are somewhat surprised that he does not give a more extended notice to his fellow-religious, Father Eric Wasmann, who is recognized as one of the greatest authorities upon the Evolution theory, and whose masterly article on the "Attitude of Catholics toward Evolution" in the *Catholic Encyclopedia* furnishes an exhaustive and satisfying treatment of this difficult subject. But, as Father Kneller says, it is not the purpose of his book to inquire whether Evolution is in accord with the actual facts of nature or not. The point is that it is not essentially nor necessarily opposed to faith.

The American or English reader will find many French and German scientists quoted whose names are not familiar to him; but Father Kneller gives excellent biographical notices of his authorities and so puts us in possession of sufficient knowledge of the men to make them more than mere names to us. Besides this, we find quoted such well-known scientists as Asa Gray, Bayle, Bell, Boyle, Brewster, Frank Buckland, Dalton, James Dwight Dana, the great American geologists, Davy, Lord Bridgewater (F. Egerton), Faraday, Humboldt, Joule, Lord Kelvin, Lyell, Maxwell, Simpson, Sedgwick, Stokes, Strutt (Lord Rayleigh), Tennison Woods (Vicar-General of Adelaide), and many others. The fact is that first-rate scientific men who are also believers in, or at least favorable to, Christianity are in a large majority over the few who have adopted materialism or agnosticism.

As Father Kneller says in his retrospect: "The scientists to whom we may appeal may be divided into two classes. In the first are to be ranked those who accepted at least the existence of God, and of a spiritual principle in man, whatever further development they gave to their religious views. We are warranted in calling these as witnesses favorable to Christianity. For if the assault of science is to be successful, the points of attack must be those natural truths which form the basis of Christian belief. . . . The second group comprises those who were in the fullest sense Christians, very many of them being Catholics. Our list is very far

from complete, but we have been able to adduce a goodly number, and every name is a name of the first importance" (pp. 388, 389). As a matter of fact nearly three hundred names are cited by Father Kneller.

In a telling passage the author puts the result of his investigation into concrete form. "Let us imagine," he writes, "a Samaritan of unbelief, a man so passionately hostile to Christianity as to reject in science and in practical life all aid or help that comes from a Christian hand. In what a sorry plight would he not find himself!

If he turns to Chemistry he will have to go his way without Berzelius, Dumas, Liebig, Saint-Claire Deville, Chevreul; in other words, he will have to rediscover practically the whole of Modern Chemistry. If he fixes on Electricity he will have to put aside the work of Galvani, Volta, Ampère, and Faraday; if on Optics, he must step back over the despised discoveries of Fresnel, Fraunhofer, and Fiyeau, to the old theories of emission; if on the theory of Heat, he must reject Mayer and Joule. As for Astronomy, when he has shorn away the discoveries made possible by Fraunhofer's telescope, and the work of Leverrier and Laplace, there will be very little left. So much for speculative science. And what of practical life, of trade and commerce, art and industry?

"Our consistent unbeliever will have to light his house with tallow candles, for stearine comes to him from the Catholic hands of Chevreul; and he cannot use electricity without tribute, in the very quantitative terminology in which his bill is calculated, to the Catholic names Ampère and Volta. Aluminium he must refuse and abandon, for he owes it to the Catholic Saint-Claire Deville. He cannot continue to Pasteurize his wine; he cannot use Schönbein's collodium in photography, nor can he use water-glass or cement. His medicine will have to manage without Pelletier's quinine, Laënnec's auscultation, and Pasteur's whole fabric of bacteriology. The list of necessary abnegations might be continued almost at pleasure. It has been pushed far enough to show the retrogression and utter bankruptcy in which science would be plunged by the rejection of the work of Christian, or even merely of Catholic, pioneers" (pp. 390, 391). Even Darwin is shown to be but a sorry advocate for irreligion and atheism. Claude Bernard is shown to have been misrepresented by those who have quoted him as an unbelieving scientist. "Bernard signalizes as the most fatal error of Physiology before Lavoisier 'the assumption that vital manifestations proceed in complete independence of ordinary physico-chemical laws, and are produced and directed by vague, hidden forces (vital principle, spirit, physiological soul, vital force), which cannot be localized or scientifically understood.' The first impression which would

be gathered by a hasty reader from this passage is that Claude Bernard was a materialist. But closer study will show that this is not the case. To dismiss the notion of a vital force or a physiological soul is, to his mind, to deny, not the existence of a spiritual principle in man, but merely that conception of it which makes it totally independent of physico-chemical laws" (p. 318).

It may be asked how it comes about that, notwithstanding the fact which the author has so conclusively proved, namely, that science is not really in opposition to Christianity at all, the common opinion that the two are in opposition still holds the field. Father Kneller has a word or two to say in reply to this. The origin of this idea, of opposition between Science and Religion, is probably to be sought in the fact that the (few) scientific apostles of unbelief possess, in a much fuller measure than their Christian colleagues, the faculty of getting themselves talked about. "Everybody in Germany knows the names of Haeckel and Karl Vogt, and everybody in England knows the names of Tyndall and Huxley. Men who count for very much more in the progress of general research are not known beyond an extremely limited circle" (p. 395). Popular biographies, encyclopedias, and similar works, are also largely responsible for the common mistake. "We, on the Catholic side," says Father Kneller, "display a culpable indifference to such matters as these." Other reasons are given by the author, which we may not stay to quote; but all who read this excellent and thorough work will agree that Father Kneller has done much to remove from Catholics the reproach which he mentions, and to destroy the common delusion which it was his object to get rid of.

One is surprised to find no mention, either in the section on Botany, or in that on Evolution, of Gregor Mendel, Abbot of the Augustinian Monastery of Brünn, who was born in 1822, and died in 1884. His researches in the department of plant life and reproduction have so considerable a bearing on the questions of evolution and natural selection that Father Wasmann says of de Vries that "his greatest service is the rediscovery of Mendel's laws and their introduction into the realm of biological investigations". The number of untranslated notes in French, and especially in German, will prove rather disconcerting to those who cannot read these languages, but, apart from this slight defect, if the fact that the English version reads as smoothly and well as if the work had been written originally in our mother-tongue is anything to judge by, the translator has done his work excellently, and is to be congratulated on having placed so useful a volume within the reach of English-speaking people.

THE INTELLECTUALS. An Experiment in Irish Club-Life. By Canon Sheehan. Longmans, Green & Co. 1911. Pp. 386.

Father Dillon, an active and cultured young Irish priest, wishes to form an association of intelligent people who shall meet somewhat informally at one another's houses and discuss amicably and tolerantly all matters upon which such people are apt to form opinions in their idle moments and to express the opinions in cultivated conversation. The association is to be very small in numbers—eight or nine people—and is to be nevertheless inclusive and comprehensive in membership, so that Catholic and Protestant, Englishman and Irishman and Scotchman, the active and the academic man, the professional and the business man, may expound, defend, or criticise (but always politely and tolerantly) the various views that may come before the meeting for discussion. "Man" has figured largely in this brief description of the proposed membership; and, indeed, the association was planned to include only men. The first snag was met in this requirement, and was evaded only by giving *place aux dames*; so that a slight but highly pleasant suggestion of a love story (indeed, love stories) helps to bind together both the meetings and the participants with the cords of Adam. Brief "papers" and even original poems, as well as vocal and instrumental music, figure in the meetings of "The Intellectuals".

The prospective reader of such a volume may at first share the pessimistic view of Bob Skelton, a banker who loves the easy and unreflecting familiarities of male Club-life, and who is dreadfully bored by the academic papers and poems. But the reader who recalls the brief, beautifully expressed, striking and unconventional thoughts of Canon Sheehan in *Under the Cedars and the Stars* and its companion volume *Parerga*, or the original types and interesting dialogue, the fresh and delightful humor of the gifted Canon's novels of clerical and of Irish life, need not fear anything like boredom in this latest (and let us gratefully hope, not last) achievement of its scholarly author. In truth, the volume has the interest of a novel, is brightened throughout by very clever touches of humor and pathos, is made interesting by carefully drawn character sketches of the Intellectuals and by vivacious and felicitous dialogue. On the other hand, the occasional stately (but never long) papers, the thoughtful comments elicited from members of such diverse nationalities and religious convictions, the irrepressible flashes of racial or insular prepossessions which at times come perilously close to an explosion of some deeply hidden magazine in their several natures, the acute observations concerning current thought and feeling in Ireland, will stimulate the thought of the

reader in no unpleasant fashion—that is, if the reader be somewhat of an "Intellectual" himself, and not another Bob Skelton. Anyone familiar with the muse of Canon Sheehan will appreciate the slight leavening of papers and discussions with the occasional poems that appear in the pages. One feels greatly tempted to make space in this review for some illustrations of the humor and vivacity of the dialogue (such as the metamorphosis of Mrs. Holden's servant, Bridgie O'Mahony, into what Dr. Holden, as he looks all around the sky as if he were searching for a new star, styles the "High Dutch" of "Beatrice Ommaney", with the accent strongly marked on the first syllable, "Om"); but it may be desirable instead to emphasize the thought of the author in his Preface: "It should be superfluous to say that, where so many different and even contradictory opinions on all subjects are so freely expressed, it would be quite illogical to identify the author with any class of sentiments . . . If it (the volume) will help to show that there are really no invincible antagonisms amongst the peoples who make up the commonwealth of Ireland,—no mutual repugnances that may not be removed by freer and kindlier intercourse with each other, he will be sufficiently rewarded."

H. T. H.

EVANGILES APOCRYPHES. Vol. I. Protévangile de Jacques, Pseudo-Mathieu, Evangile de Thomas, Histoire de Joseph le Charpentier. Par PP. Michel, Peeters, S.J. (Textes et Documents.) Paris: A. Picard et Fils. 1911.

The admirable series of *Textes et Documents* is growing apace. M. Hemmer has secured the coöperation of many of the most eminent men in France, and now the thirteenth volume is issued. It is quite as scholarly and as useful as any of the preceding ones.

There can be no doubt that of late years a considerable advance has been made in our knowledge of the Apocryphal Gospels. The original texts have been correctly edited with the aid of MSS. formerly unknown, in many instances the relative value of versions has been ascertained, and various questions regarding authorship, time and place of appearance, quotations, etc., have been answered. The volume now before us marks the latest stage of progress in the investigation of what is probably the least unreasonable and the most entertaining among those fantastic creations in which ages ago a large number of readers in different parts of the world delighted. We mean the *Protoevangelium Jacobi*. Any one who compares the editions by Cowper, Walker, etc., excellent for their respective time, with the present one, will see the superiority of Michel's work. To

be just, however, it should be said that the superiority is due in part to the fact that Michel has been able to avail himself of the critical labors of Hennecke (1904), and also that Michel acknowledges his indebtedness. It is interesting to know that the so-called "Protoevangelium" is made up of three distinct narratives. The translation and the notes are excellent. So too are those of the Gospel of Thomas. The translation of the History of Joseph the Carpenter is by the learned Bollandist Fr. Peeters, who has in its preparation gone to the pains of collating the Arabic, Bohairic, and Sahidic versions.

It would be hard to put more learning into so small a volume, and to put it more clearly. We can confidently recommend the present instalment of *Textes et Documents*, not only to all professors and students in our seminaries, but also to every other ecclesiastic desirous of knowing the contents of some early works of fiction—these Apocryphal Gospels.

MODERN BIOLOGY AND THE THEORY OF EVOLUTION. By the Rev. Erich Wasmann, S.J. Translated from the third German edition by A. M. Buchanan, M.A. B. Herder: St. Louis, Mo. 1910.

Probably nothing is more interesting to trace in the history of human thought than the distrust of men in their understanding of the Creator's work. They get an idea of it in their own limited fashion, they make pronouncements with regard to it; then if anything turns up that disturbs the scheme of the universe as they have planned the explanation of it for themselves, straightway they announce, not that their theories are crumbling, but that the Almighty's own scheme of the universe is being disturbed. It is said that when Helmholtz as a young man studied the eye he once declared that if he were an optical instrument maker he would be ashamed to have so defective an instrument as the human eye go out of his shop. Later in life when he had studied the human eye more thoroughly, when he had recognized that its defects were the necessary limitations of its qualities, while its qualities were marvelous, and its compensations for its defects very wonderful, he took back the expression of his earlier years and declared that there was nothing more admirable than the human eye.

Succeeding generations of philosophic thinkers seem to occupy very much the positions corresponding to Helmholtz's change of views with regard to the microcosm of the eye in their attitude toward the macrocosm of the universe. When Copernicus announced that the earth was not the centre of the universe, and that probably

even the sun was only the centre of its own solar system, and that there were many such systems extending far out into space, men did not at first think that he was contradicting their views of the universe, but that he was disturbing the order of the Creator. Something of this same thing was true with regard to evolution. The theory of evolution may or may not be true. It is yet under discussion. There are many conservative thinkers, however, who seem to feel that if the theory should prevail it would not be a contradiction of their views, but an insult to the Creator. It is this attitude of mind that it seems extremely important to correct.

Such considerations apparently should precede a review of Father Wasmann's book on *Modern Biology and the Theory of Evolution*. The discussion of evolution during the second half of the nineteenth century brought about a disturbed state of mind corresponding very closely to that which followed the discussion of Copernicanism in the first half of the sixteenth century. There were many who said that the prevalence of Copernicanism would mean the end of old-fashioned religious teaching. Of course it did not. That was only their short-sighted way of looking at it. On the contrary, Copernicanism has given us a new and broader outlook on the Creator and His work. If evolution prevails it will probably do the same thing. Father Wasmann is an evolutionist in the sense that he has seen and studied species developing out of other species. He is not a believer in the permanence of species. That does not mean, however, that he accepts the exaggerations of the materialistic evolutionists. He accepts the theory of descent, that is that certain species are descended from others. He states very clearly his reasons for accepting this. It is the evidence that he has in hand. He adds however that the acceptance of it puts Catholic philosophers into a better tactical position in order to combat successfully atheistic theories of evolution. He says: "If we wish successfully to combat the modern theory of descent in so far as it has proved serviceable to atheism, we must carefully distinguish truth and falsehood in it. We shall then have no difficulty in depriving our antagonists of their weapons, and even in smiting them with the same sword with which they fancied we were already conquered. If we let ourselves be misled by the skilful tactics of our monistic opponents, and take up an attitude hostile to evolution in every form, we shall be playing into their hands and giving them an easy victory. We shall in fact assume the same mistaken position as the champions of the Ptolemaic system once assumed against the advocates of the Copernican theory. They were obliged to be always on the defensive, and to limit themselves by weakening this or that actual piece of evidence adduced by their opponents, as not holding good.

In an intellectual conflict such a position must, in course of time, be abandoned."

Very few people realize that Darwin himself considered that his theory of evolution added to our idea of the value of creation and to our reverence for the Creator, rather than that it tended toward atheism. While toward the end of his life he came to think that we could know nothing definite about Creation or Providence or a hereafter, and apparently became what is known as an Agnostic, yet the last sentence of his *Origin of Species* was never modified, and in the sixth edition (published after his death) this beautiful passage still occurs: "There is grandeur in this view of life with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, while this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved." As a commentary on this Father Wasmann's paragraph, which he puts in italics, is worth while quoting. "*If the theory of descent holds its ground, and takes the place of the old theory of permanence, the theory of creation, and with it the Christian cosmogony, remains as firmly established as ever. Indeed the Creator's wisdom and power are revealed in a more brilliant light than ever, as this theory shows the organic world to have assumed its present form, not in consequence of God's constant interference with the natural order, but as a result of the action of those laws which He Himself has imposed upon nature.*"

These quotations will probably give the best idea of the contents of Father Wasmann's book. Anyone who wants to know how a Catholic scientist, looked up to as one of the important original investigators of our time in science, views the theory of evolution, will find it here. Father Wasmann has been thoroughly trained in scholastic philosophy; he knows where and when to make his distinctions; he surprised Germany and the university men of his generation there by his power in controverting the arguments of dozens of their most revered scientists, in pointing out where the fallacy of their arguments lay. For anyone who wants to know, not what is the old-fashioned view, but what a thinker in the forefront of advance, yet one who has all the conservatism of profound Jesuit training holds on these subjects, Father Wasmann's book offers the best possible reference. The translation, coming as it does after his discussion with Haeckel and the German scientists has made him famous, should be widely read and deserves the greatest possible attention.

JAMES J. WALSH.

New York.

LA RESURRECTION DE JESUS. Suivie de deux Appendices sur la Crucifixion et l'Ascension. Par l'abbé E. Mangenot, Prof. d'Ecriture Sainte à l'Institut Catholique de Paris. Paris: Gabriel Beauchesne & Cie. 1910. Pp. 404.

The recent developments of historical criticism as represented by the rationalist school of critics have been largely influential in shaping the exegetical theories of the Modernist theologians in explaining the miracles of the New Testament. Among these is chief the Abbé Loisy, who did not hesitate to impugn the historical fact of the Resurrection, and thereby fashioned a destructive instrument which serves to undermine the broad basis of Christian doctrine and Apostolic tradition. Defenders on the Catholic side have not been wanting, and the Abbé Mangenot, who has before this gained for himself the reputation of an able exegete, gives us in the present volume an admirable reply to the assumptions and deductions of the Modernist theory. He writes not as an exegete but rather as an apologist who manages to establish and emphasize the historical truth of the evangelical facts by purely objective historical evidence and logical argument. He is intimately familiar with the whole range of discussion on the subject by both Catholic and Protestant writers. His starting-point is the doctrine of St. Paul and the attitude of mind on the part of the early Christians who were asked to believe in the facts of the Crucifixion and the Resurrection of Christ. Thence he proceeds to examine the account of the Synoptic Evangelists, the value of the various hypotheses which have been brought forth to account for the statements and the true grounds for the belief. It is altogether one of the most convincing pleas on this subject of doctrine because of the simplicity and directness with which the author approaches his subject and the spirit of fairness in which he takes cognizance of the opposing arguments.

FORGOTTEN SHRINES. An Account of Some Old Catholic Halls and Families in England, and of Relics and Memorials of the English Martyrs. By Dom Bede Camm, O.S.B., B.A.Oxon. St. Louis, Mo.: B. Herder; London: Macdonald & Evans. 1910. Pp. 409.

Here is one of those delightful volumes the form and contents of which make us proud of being Catholics. It tells of the days of persecution for the faith in England during the so-called Reformation period, and sketches some of the ancient manor houses, with their inhabitants, which became the last refuges of the ancient faith when it was proscribed throughout the land. Our sense of reverence is aroused by the air of "mystery and romance which seems to

exhale from the crumbling walls of these old houses", and we are irresistibly drawn to that higher plane of aspiration to make noble sacrifice for the faith of Christ. The tragedy of the Fitzherberts at Norbury Hall, the martyrs of Stonor Park and of Ripley Castle, Father Edmund Arrowsmith, the Jesuit martyr at Lancaster, the Home and Flock of the Franciscan Apostle, Father John Wall, the story of an Oxford Martyr, the Venerable George Napier of Holywell Manor House,—these and many other themes are so engagingly discussed, and so charmingly illustrated in photograph and etching of truly artistic quality, that the treasure of a handsome volume becomes a treasury of historical reminiscences serving the purpose of increasing our love for the old faith and our respect for Catholic heroism.

VADE MECUM PAROISSIAL de l'Accompagnateur Grégorien. I (Accompagnement d'Orgue ou d'Harmonium pour le Kyriale Vatican, la Messe des Morts et les Funérailles). By Aug. Le Guennant. St. Laurent-sur-Sèvres (Vendée), France: L. J. Biton. New York-London: Breitkopf & Haertel. (Net, 5 francs.) 94 pp., paper cover.

This judicious selection of Gregorian Masses comprises, in addition to all the responses at Mass and the complete Mass and Service for the Dead, two Asperges Me, the Vidi Aquam, and Masses I-V, VIII, IX, XI, XII, XVII, XVIII; Credo I, III, IV; as also, of the *Cantus ad libitum*, Kyrie I, IV, VIII; Gloria I, Sanctus III, Agnus I, II. The eleven Masses (exclusive of the Requiem Mass) included in this collection offer abundant variety, while the conscientious completeness of the Funeral Mass and Service is worthy of commendation. The accompaniment forms with the melody a 3-voice harmony, sometimes increased to 4-part. The composer follows the rhythmical scheme of Solesmes, and is careful to avoid impeding the free melodic movement of the singer. Written for organ or harmonium, this work can be commended as a simple, easy, carefully written harmonization of the chants, respecting alike the laws of the chant and of harmony and the needs of ordinary choirs and organists. The publisher deserves a word of praise for the neat engraving, deep black impression, heavy cream-paper.

H. T. H.

SELECTA OPERA pro Organo vel Harmonio, ad mentem "Motu Proprio" S. S. PII. X (22 Nov., 1903). Nos. 5, 6, 16, 19, 22. Same publisher.

No. 5 (12 pp.—Net, I. 75 fr.) contains ten pieces selected from the "450 Noels" of the same editor (Marcel Rouher), three of

which are in the I Mode. The Noels are ancient songs of Lorraine, Provence, Burgundy, etc., harmonized to serve as Offertory, Communion, etc. The composer's taste both in his harmony and his assignments is commendable. The ten selected pieces create an appetite for his complete collection.

Nos. 4 and 6 are "Suites d'Orgue" for organ or harmonium, by F. de la Tombelle, on plainsong themes. No. 4 (12 pp., I. 75 fr. net) is suitable for the Feast of Corpus Christi, comprising an Offertoire (*Cibavit nos*), and Elevation (*Oculi*) and a Sortie (*Lauda Sion*). No. 6 (16 pp., 2.50 fr. net), is suitable for Christmas, comprising four pieces composed on Christmas plainsong themes, and one piece on an old French Noel.

No. 16, by the same composer, is a "Salut" or Benediction Service (16 pp., 2.50 f. net), comprising eight pieces for 3 or 4 mixed voices with organ accompaniments and interludes. Nos. 4, 6, 16 of the "Opera Selecta" indicate the composer's originality and reverence.

No. 19 is a Vespers of the Bl. Sacrament, by L. Saint Requier, director of the Palestrina Society and of the Chanteurs de St. Gervais (Paris). Written for 3 equal voices with organ accompaniment and interludes. The psalms are mostly in plainsong alternating with falsibordoni. (12 pp., 2.25 f. net).

No. 22 is a Mass *in honorem* B. V. M. "Regina Cordium", by Oscar van Durme (op. 66), for 2 or 3 equal voices or for S. A. T. B. It is short, simple, easy. It has no Credo. (7 pp., 2 f. net).

H. T. H.

Literary Chat.

We are informed that the *Official Catholic Directory*, which has been published by the Wiltzius Company, will no longer be issued in Milwaukee. The Wiltzius *Directory* business has been transferred to P. J. Kenedy & Sons of Barclay Street, New York, and will be carried on without any interruption or change.

The Benziger Brothers are bringing out a *Geography* which is a decided improvement on what we have at present in the shape of atlases and textbooks on the subject for Catholic schools. The secular publication houses which have controlled the school supply thus far, furnish good material in maps and descriptive illustration; but they allow those features of geographical study which are essentially of religious interest, either to remain in the background, or to be so modified as to lend themselves to anti-Catholic prejudice. It is well that our children should know that the first discoverers and explorers of our land, with its wonderful resources, were priests; that the rivers, mountains, and settlements which bear distinctly Catholic names owe that distinction to the pioneers who, if they sought new fields of in-

dustry and social betterment, were Christians who honored religion and who endeavored to impress upon the new colonists, as well as upon the natives with whom they allied themselves, the remembrance of the mysteries of their faith that would prevent lawlessness and rapacity and build up a commonwealth on moral principles. In this sense we require a Catholic school book on Geography, wherein the text when commenting upon the maps and illustrations will tell the pupil whence are such names on the Pacific coast as that of the City of Saint Francis, Promontories and Capes like Pt. Conception and St. Lucas; why settlements such as Sault Ste Marie, St. Joseph, St. Claire, St. Thomas round about Lake Huron bear the names of Christian saints, or why Marquette is called after a French Jesuit. These significant matters are barely touched on in the geography manuals in use in our schools, and it is one reason why Benziger's *Geography* should find a liberal patronage; all the more as it is really superior in its charts and illustrations to any of the books we have seen in this department from other reputable publishers of school-books in competition with Catholic trade.

The learned Franciscan Conrad Eubel, Ord. Min. Conv., has added a notable part to the great work which the Görres Historical Society undertook some years ago, of furnishing a complete and accurate list of the Pontiffs composing the Catholic Hierarchy throughout the world, from the thirteenth to the sixteenth century. The present, third volume, had been left to the care of Dr. Wilhelm van Gulik, who was to follow the method adopted by P. Eubel in his preparation of the two previous volumes, since the latter after a residence of nearly twenty years in Rome had been recalled to Germany to superintend more pressing historical research work. The sudden death of Dr. Gulik left the work incomplete and P. Eubel was prevailed upon, with the assistance of Mgr. Stephen Ehses, the archeologist and historian, who represents the Görres Society in Rome, to take up the unfinished task. It is now completed, beginning with the election of Pius III in 1503 and ending with the nominations made under the reign of Clement VIII, who died 5 March, 1605.

Students of Church History are of course familiar with the pioneer work of P. Gams, whose *Series Episcoporum* was published some forty years ago. But besides the numerous corrections which P. Eubel shows to have become necessary in the older list of the erudite Benedictine, the information in detail about the persons who ruled the Church during the four most critical centuries of her existence as the propagator of faith and the conserver of discipline, here found, is of such value as to admit of no comparison between the two works. The *Hierarchia Catholica Medii Aevi* covers, it is true, a limited space and does not, as does Gams's work, reach beyond medieval times. But there is much less need for accurate information during the age preceding that covered by the *Hierarchia Medii Aevi*, and for the subsequent centuries we have the permanency of such records secured by the art of printing. P. Eubel's notes and the references to the Roman Congregations contained in these three volumes make it a necessary part of the department of ecclesiastical history in any library of even moderate pretensions. The volume here referred to is published by the Regensbergsche Buchhandlung, Münster, Germany.

The Story of the Mountain is the title under which the first volume of the history of Mount St. Mary's College and Seminary, Emmitsburg, Maryland, has just been published. The work was originally begun by Miss Mary Meline and later on taken up by the late Dr. Edward F. X. McSweeney, who was identified for many years with the venerable institution. The present instalment brings the history of the "College" down to the year 1858. We shall have more to say of the book hereafter.

The *Ave Maria*, which has made so many beautiful pieces of literature popular, issues a neat volume under the title of *Father Damien*. It is Robert Louis Stevenson's "Open Letter to the Rev. Dr. Hyde of Honolulu," and contains a statement by Mrs. Stevenson, testifying to the esteem in which her husband held to his dying day the saintly martyr of the leper island. Dr. Rawnsley's exquisite sonnet on the hero whose life has been so charmingly told by Charles Warren Stoddard (Ave Maria Press), adds to the value of the little book.

Arthur Preuss, the indefatigable editor of the *Catholic Fortnightly Review*, a well-conducted magazine which contains excellent bits of wisdom for clergy and laity, has found time amid his numerous labors to translate Dr. Joseph Pohle's admirable Dogmatic Theology. The first part appears in a volume of 480 pages, entitled *God: His Knowability, Essence, and Attributes*. Not the least important part of the treatise is the Introduction to the Study of Dogmatic Theology, in which due reference is made to works accessible to the English reader (B. Herder, St. Louis).

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE CHIEF IDEAS OF THE BALTIMORE CATECHISM with some Additions Arranged According to the Method of the Rev. John Furniss, C.SS.R. By the Rev. John E. Mullett. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 96. Price, $3.25 per hundred.

DIE CHRISTLICHE VOLKSCHULE. (Nr. 36—*Apologetische Volksbibliothek.*) M. Gladbach, Volksvereins-Verlag. 1910. 16 Seiten. Preis, 5 *Pfg.*

THE CONTEMPLATIVE LIFE. Considered in its Apostolic Aspect. By a Carthusian Monk. Translated from the seventh French edition by A. M. Buchanan, M.A. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 140. Price, $0.75, *net.*

DIE SAKRAMENTENLEHRE DES WILHELM VON AUVERGNE. Von Dr. Ziesché, Privatdozent in Breslau. Separatabdruck aus Weidenauer Studien, IV. Band. Wien, 1911. Selbstverlag.—Buchdruckerei Ambr. Opitz Nachfolger, Wien. Pp. 80.

THE CHILD PREPARED FOR FIRST COMMUNION. According to the Decree "Quam Singulari". By the Rev. F. M. De Zulueta, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 58. Price, $2.25 per hundred.

L'ACTION CATHOLIQUE. Discours prononcés en divers Congrès. Par le R. P. Janvier, des Frères Prêcheurs. Paris: P. Lethielleux. 1911. Pp. 354. Prix, 4 *fr.*

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., John J. Wynne, S.J., assisted by numerous collaborators. In fifteen volumes. Vol. X: Mass—Newman. New York: Robert Appleton Co. 1911. Pp. xv-800.

DICTIONNAIRE APOLOGÉTIQUE DE LA FOI CATHOLIQUE: contenant les Preuves de la Verité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition entièrement refondue. Sous la direction de A. d'Alès, Professeur à l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule VI: Évangiles—Fin du Monde. Paris: Gabriel Beauchesne & Cie. 1911. Pp. 1601-1920. Prix, 5 *fr.*

PENSÉES ET MAXIMES DU R. P. DE RAVIGNAN DE LA COMPAGNIE DE JÉSUS. Extraites de sa vie et precedées d'une introduction. Par Charles Renard. "Defunctus adhuc loquitur." Paris: P. Téqui. 1911. Pp. ix-116. Prix, 0 *fr.* 50.

LE SALUT ASSURÉ PAR LA DÉVOTION À MARIE. Témoignages et Exemples. "Devotus Mariae nunquam peribit." Deuxieme edition. Paris: P. Tequi. 1911. Pp. xi-185. Prix, 1 *fr.*

LA PIÉTÉ: LE ZÈLE. Par l'Abbé P. Feige, Chanoine honoraire, Supérieur des Missionaires diocésains de Meaux, Directeur de l'Œuvre de Marie-Immaculée. Troisième édition. (*Ange et Apôtre*) Paris: P. Téqui. 1911. Pp. xiii-481. Prix, 3 *fr.* 50.

BAUSTEINE ZUM EINHEITSKATECHISMUS. (Die Glaubenslehre.) Von H. Stieglitz, Stadtpfarrprediger in München. Kempten und München: Verlag der Jos. Kösel'schen Buchhandlung. 62 Seiten. Preis, Geheftet M.—.60.

THE MISSION OF PAIN. By Père Laurent. Translated by L. G. Ping. New York, Cincinnati, Chicago: Benziger Bros.; London: Burns & Oates. 1910. Pp. 177. Price, $0.75, *net.*

DEVOTIONS FOR HOLY COMMUNION. Compiled from the Roman Missal and Breviary, the Paradisus Animae, the Following of Christ, the Hymns of the Church, and the Writings of Saints. With a Preface by the Rev. Alban Goodier, S.J. London: Burns & Oates. 1910. Pp. xxxi-246. Price, 1 shilling *net.*

THE INNER LIFE AND THE WRITINGS OF DAME GERTRUDE MORE. Revised and edited by Dom Benedict Weld-Blundell, Monk of the Order of St. Benedict. Two volumes. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. xlii-310 and xvi-290. Price, $3.00, *net.*

TOWARD THE SANCTUARY. By the Rev. J. M. Lelen. St. Louis, Mo.: B. Herder. 1911. Pp. 162. Price, $0.25.

GOD: HIS KNOWABILITY, ESSENCE, AND ATTRIBUTES. A Dogmatic Treatise. Prefaced by a brief general Introduction to the Study of Dogmatic Theology. By the Rev. Joseph Pohle, Ph.D., D.D., formerly Professor of Apologetics in the Catholic University of America, now Professor of Dogmatic Theology in the University of Breslau. Authorized English version with some abridgment and added references by Arthur Preuss. St. Louis, Mo. and London: B. Herder. 1911. Pp. 749. Price, $2.00.

THEOLOGIA FUNDAMENTALIS. Auctore Ignatio Ottiger, S.J. Tomus II: De Ecclesia Christi ut infallibili revelationis divinae magistra. Cum approbatione Revmi. Archiep. Friburgensis et Super. Ordinis. St. Louis, Mo. and Freiburg, Brisg.: B. Herder. Price, $7.50.

OPUSCULA ASCETICA SELECTA JOANNIS CARDINALIS BONA, O. CIST. (Bibliotheca Ascetica Mystica) Denuo edenda curavit Augustinus Lehmkuhl, S.J. St. Louis, Mo. et Friburgi, Brisg.: B. Herder. 1911. Pp. 385. Price, $1.25.

GEBETSCHULE DER HL. THERESIA. Neu herausgegeben von Fr. Joseph von hl. Geiste, Carm. Disc. Regensburg, Rom, New York und Cincinnati: Fried. Pustet & Co. 1911. Pp. 208. Price, $0.45.

DAS BUCH DER PSALMEN. Lateinisch und deutsch mit erklärenden Anmerkungen von Augustin Arndt, S.J. Regensburg, Rom, New York und Cincinnati: Fried. Pustet & Co. 1911. Pp. 480. Price, $0.50.

SHORT CATECHISM FOR THOSE ABOUT TO MARRY. By the Rev. Andrew Byrne, St. Bernard's Seminary, Rochester, N. Y. 1911. Pp. 72.

DEKRET PIUS X uber die Entfernung der Pfarrer vom Amt. Deutsch und Lateinisch. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. Pp. 33. Price, $0.14.

DOPPELBERICHTE IN DER GENESIS. Kritische Untersuchung von Dr. Arthur Allgeier, Geistl. Lehrer am Friedrichsgymnasium zu Freiburg Brisg. St. Louis, Mo.: B. Herder. 1911. Pp. 142. Price, $0.85.

PHILOSOPHICAL.

DIE LIBERALE SCHULPOLITIK IN PREUSSEN UND UNSERE AUFGABEN. Von Dr. Otto Müller. 1.-4. Taus. M. Gladbach 1910 Volksvereins-Verlag GmbH. 129 Seiten. Preis, 1.20 *M.*

DIE SIMULTANSCHULE. (Nr. 37—*Apologetische Volksbibliothek.*) M. Gladbach, Volksvereins-Verlag. 1910. 16 Seiten. Preis, 5 *Pfg.*

WAS HABEN WIR AN DER VOLKSCHULE? (Nr. 38.—*Apologetische Volksbibliothek.*) M. Gladbach, Volksvereins-Verlag. 1910. 16 Seiten. Preis, 5 *Pfg.*

SCIENCE AND EDUCATION. By T. P. Keating, B.A., L.C.P. With an Introduction by the Rev. T. A. Finlay, M.A., University College, Dublin. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 130. Price, $0.90, *net.*

DAS NATÜRLICHE SITTENGESETZ nach der Lehre des hl. Thomas von Aquin. Von Dr. Theol. et Phil. Friedrich Wagner, Beneficiat am Dom zu Breslau. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. 1911. Pp. 120. Price, $1.00.

MOTUPROPRIO Pius X gegen die Modernistengefahr. Deutsch und Lateinisch. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. 1911. Pp. 59. Preis, $0.22.

GRUNDLAGE UND AUSBILDUNG DES CHARAKTERS nach dem hl. Thomas von Aquin. Von Dr. Joseph Mausbach, Prof. Univ. Münster. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. 1911. Pp. 98. Price, $0.75.

HISTORICAL.

THE STORY OF THE BRIDGETTINES. By Francesca M. Steele (Darley Dale), author of *The Story of the English Pope, The Beautiful Queen, St. Bridget of Sweden, Anchoresses of the West, Convents of Great Britain, Monasteries of Great Britain.* New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 292. Price, $1.80, *net.*

LES CHRÉTIENTÉS CELTIQUES. Par Dom Louis Gougaud, Bénédictin de Saint-Michel de Farnborough. (*Bibliothèque de l'enseignement de l'histoire ecclésiastique.*) Paris: J. Gabalda & Cie. 1911. Pp. xxxv-406. Prix, 3 *fr.* 50.

LOI D'EXIL. Par Edmond Thiriet. Troisième édition. Paris: P. Téqui. 1911. Pp. 319. Prix, 3 *fr.* 50.

FORGOTTEN SHRINES. An Account of Some Old Catholic Halls and Families in England, and of Relics and Memorials of the English Martyrs. By Dom Bede Camm, O.S.B., B. A. Oxon., author of *Lives of the English Martyrs*, etc. St. Louis, Mo.: B. Herder; London: Macdonald & Evans. 1910. Pp. 409. Price, $6.00.

FATHER DAMIEN. An Open Letter to the Rev. Dr. Hyde, of Honolulu, from Robert Louis Stevenson. With a statement by Mrs. Stevenson. Notre Dame, Indiana: Ave Maria Press. Pp. 45. Price, $0.30 bound.

HIERARCHIA CATHOLICA MEDII AEVI, sive Summorum Pontificum, S.R.E. Cardinalium, Ecclesiarum Antistitum series. Volumen tertium: Saec. XVI ab anno 1503 complectens quod cum Societatis Goerresianae subsidio inchoavit Guilelmus Van Gulik, S.Th.D., absolvit Conradus Eubel, O.M.C. et S.Th.D. Monasterii MDCCCCX. Sumptibus et typis Librariae Regensbergianae. Folio. Pp. vi-384. (Regensbergsche Buchhandlung, Münster, Westph., Germany.) Price, 25 *M.*

THE STORY OF THE MOUNTAIN. Mount St. Mary's College and Seminary, Emmitsburg, Maryland. Begun by Mary M. Meline, niece of President Butler, and continued by the Rev. Edward F. X. McSweeney, S.T.D. Volume I. Emmitsburg: The Weekly Chronicle. 1911. Pp. 555.

LUTHER. Von Hartmann Grisar, S.J., Prof. Univers. Innsbruck. Drei Bände. Bd. I: Luther's Werden. Grundlagung der Spaltung bis 1530. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. 1911. Pp. 656. Price, $3.90.

MISCELLANEOUS.

PAUL OF TARSUS. A Character Sketch. By M. J. Kelly. St. Louis, Mo.: B. Herder. 1910. Pp. 80. Price, $0.25.

JOHN THE BELOVED. A Character Sketch. By M. J. Kelly. St. Louis, Mo.: B. Herder. 1910. Pp. 80. Price, $0.25.

IZAMAL. By Joseph F. Wynne, author of *A Blighted Rose*, etc. Detroit, Mich.: Angelus Publishing Co. 1911. Pp. 280. Price, $1.00.

THE BROAD HIGHWAY. By Jeffery Farnol. Boston: Little, Brown, & Co. 1911. Pp. xi-518. Price, $1.35 *net.*

A SHEAF OF STORIES. By Joseph Carmichael, author of *Chronicles of Semperton*, etc. St. Louis, Mo.: B. Herder; London: Catholic Truth Society. 1910. Price, $0.80.

THE DOORKEEPER and Other Poems. By the late John W. Taylor, M.Sc., F.R.C.S., author of *The Coming of the Saints*. With a Memoir by his Wife. New York, London, Bombay, and Calcutta: Longmans, Green, and Co. 1910. Pp. xxxiv-78. Price, $1.20.

HER JOURNEY'S END. By Frances Cooke, author of *The Secret of the Green Vase, My Lady Beatrice, The Unbidden Guest*, etc. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 307. Price, $1.25.

THE LITTLE GIRL FROM BACK EAST. By Isabel J. Roberts. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 132. Price, $0.45.

DANTE'S GASTMAHL. Uebersetzt und erklärt mit einer Einführung von Dr Constantin Sauter. Illustr. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. 1911. Pp. 385. Price, $2.00.